

THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXXIII. No. 8.

AUGUST, 1902.

{ \$3.50 per annum, post-
paid. (Gold \$1.75.)

*The Present Educational Status in North-China.**

BY REV. D. Z. SHEFFIELD, D.D.

IN speaking on this subject it will be well to first review the progress made towards educational union between four of the Protestant missions of North-China. One generation of missionary effort has produced a considerable number of preparatory and intermediate schools, while the physicians of the London Missionary Society have done good work in medical instruction without establishing a medical college. The Methodist Mission has an educational institution known as "The Peking University," a large name chosen not to describe present achievement but future hope. It has two well-developed departments—literary and medical. The entire plant was swept away in the fury of the Boxer upheaval. The educational work of the American Board is conducted at Tungchow with well-developed academic, collegiate and theological departments. Tungchow was formerly a city of sixty or seventy thousand inhabitants, but it experienced the double scourge of the Boxer movement and the occupation by foreign troops, and at the present time has but twenty or twenty-five thousand inhabitants. The new college buildings with foreign houses were entirely destroyed. Fortunately the school was not in session and but one of the students perished, while one hundred and forty of the church membership were cruelly destroyed without mercy shown to a single individual.

The results of the first public meeting for the discussion of the question of educational union were not encouraging. The present speaker urged the benefits not only of educational union but of a deeper movement that would finally accomplish the unification of the native Protestant Christian church of China. I believe that fifty or a hundred years hence the names of Presbyterian, Meth-

*Address delivered at the Triennial Meeting of the Educational Association of China.

odist, Congregationalist, etc., will in China be only historical in their meaning. However at this discussion difficulties of administration were urged, and it was questioned whether after all the best work would not be accomplished by each body within its own accustomed organization. Some months later a committee was appointed by the London Mission to agitate the question of educational union. The American Board Mission responded by appointing a similar committee. As the result of an evening's discussion by these two committees it was proposed to unite in building up and sustaining three schools—collegiate, theological, medical—with a woman's college in sight. At this point the Presbyterian Mission was invited to join the union, and cordially responded. It had been understood that the Methodist institution could not modify its present organization, but on consultation with representatives of this school the generous proposal was made that the present large grounds belonging to the university—about twenty-five English acres—be made over to the union university and the various departments be built up in close relations. This scheme would have best pleased both the Methodist and the London Missions. Its advantages in centralizing the departments for mutual support and inspiration are manifest, but it met with opposition both from the Presbyterian Mission and my own Mission. The Presbyterian friends preferred to have a department related to a given mission for its stimulus to the work of that mission. A considerable number of representatives of the American Board feared in this union of the two colleges that the type of instruction for which the North-China college had stood in the past would suffer. This school has only been open to Christian students; it has not taught English, and has placed an unusual amount of Biblical instruction in the course of study. The Methodist school has given prominent place to English and has had a wider open door for non-Christian students.

After considerable discussion a modified scheme was developed by the joint committees of the four missions. The two literary and scientific colleges should be built up again in their respective places—Peking and Tungchow—on their former lines, of course with modifications in each looking towards progress. The London Mission would build and equip the medical department on its own grounds, but teachers should be supplied from the four missions, and pupils from each mission to have equal privileges in the school. The Presbyterian Mission would in like manner build and equip the theological department. There is also a woman's college distinctly in sight as a department of the university, but with several ladies interested in this work absent from the field the question is delayed until the general scheme is ratified by the home Boards. We

have elaborated a constitution and by-laws, the essential features of which are that the present name "Peking University" will be modified to be the comprehensive name of the union educational scheme. Each of the four mission Boards will appoint three members of a Board of Trustees which shall be a corporate body with power to hold property in its own name. These trustees will have direction of the entire university educational work. Missionaries teaching in a given department will be supported by their respective Boards. Special departments will for the present continue to be the property of the mission building up the department. On the mission field there will be a Board of Managers, six appointed by each mission. This Board will have control of all departments of the university, appointing teachers, arranging curricula, etc. Each mission represented in the union will have the privilege of placing a teacher in each of the schools at once. In the two collegiate departments, when twenty students from a given mission are under instruction, a teacher from that mission will be required. In the medical and theological departments there will be equality in the teaching staff from the outset.

In our discussions representatives of the Methodist mission said that they had no anxiety as to the type of theological teaching their students would receive in such a union theological school, that they had used a theology with their classes (prepared by a Presbyterialist!) for many years. The speaker said on this occasion that he was sure that the Methodists were as good Calvinists as the Congregationalists and Presbyterians, and the two latter a little better Armenians than the Methodists! We hope for the best results in thus permitting theological students to listen to the setting forth of the great truths of our common Christian faith from the lips of those who represent slight denominational variations, but who stand together for all that is vital in the Christian spirit and purpose.

There are several manifest and important benefits that will be experienced by all denominations from this plan of educational union. (1) There will be considerable economy in the teaching force. In Christian schools in China giving instruction in Chinese learning, in specific Christian and Biblical lines, and in western science and general literature, the number of teachers required is out of proportion to the number of pupils. In union schools larger classes can be organized without increasing the number of teachers. (2) There will possibly not be economy in the expenditure of money for the educational plant and equipment, but this plant and equipment will be far more complete than it otherwise would have been. (3) The enlargement and unification of educational work

will tend to improvement in the grade and quality of teaching and beget in students a respect and enthusiasm for learning that could not be awakened and sustained in smaller schools. (4) Perhaps the unifying effect upon general mission work will prove to be the greatest benefit in the entire list. These Christian students will go out into the various denominations to occupy positions as leaders in Christian work, and having sat together during their years of character-building under the same teachers, their influence is certain to be exerted in drawing the native church membership to a close and ever closer union. We will hope that this scheme of educational union, now carefully developed, will receive ratification at the hands of the ruling bodies in the home lands, and that in the near future the benefits may be manifest in China.

GOVERNMENTAL UNIVERSITY AT PEKING.

As to the status of the Governmental University at Peking.—During the last six months all the steps taken have been in a retrograde direction. These facts serve as a thermometer to indicate the attitude of the Government towards education. When Chang Po-hsi was given charge of the Imperial University his first step was to dismiss all of the foreign professors. Still further, in a memorial to the Government setting forth his ideas as to the purpose of the Institution, he took occasion to besmirch the names of these gentlemen who had worked so faithfully to build it up, characterizing them as "ex-priests." This step was only one of many in a general policy of delay adopted by the Government which is now playing to the galleries of the outside world in ostentatious display of zeal in reform; and no greater favor could have been conferred upon Chang Pa-hsi than to translate his memorial and publish it for the edification of the nations of the West.

Mr. Wu Ju-lun, a distinguished Chinese scholar with a large following of pupils, has been appointed by Chang Po-hsi as head of the Chinese department of the University. He is an ideal representative of the Confucian learning, is friendly towards foreigners, but knows very little concerning western learning. He is under appointment to visit Japan to investigate the educational system of that country, but is quite unqualified to understand the meaning of all that he sees. He will take some months in making his investigations, and yet others in writing a report in faultless Chinese, and so valuable delay will be secured before action is seriously taken in the direction of reorganizing the university.

Three months ago the speaker was invited to Pao-ting-fu to consult with Yuan Shih-k'ai on the subject of education. He is

a bright and forceful man, but knows very little of the aims and methods of education at the hands of the missionaries, or indeed of western education in general. He submitted for criticism a course of primary study running through eight years, beginning at six or seven. In this course a boy during the first year is to learn twenty or thirty characters a day with simple explanation, thus acquiring six or eight thousand characters the first year. During these eight years the boy is to memorize the entire Thirteen Classics with their explanation, and further become expert in composition. Thus a boy at fourteen would have amassed a range of learning that in experience requires a life-time for a Chinese scholar to acquire! And this was only to lay a good solid foundation for beginning the study of foreign learning! A six years' course of preparatory study was submitted to the consideration of the viceroy, along what were believed to be more reasonable lines.

The speaker met Mr. Tenny in Tientsin, who has been asked by Yuan Shih-k'ai to take the position of superintendent of education for the province of Chihli. He is the right man for the place, since he is an accomplished teacher with long experience in dealing with high Chinese officials. Under his direction what can be accomplished in educational reform it is quite certain will be accomplished. Yuan Shih-k'ai in his present position is seriously handicapped, as he is limited in his power of initiation. He is a lieutenant of Jung Lu, and Jung Lu is at the present time the Prime Minister of China. He is a man who is neither for nor against reform, but is always for Jung Lu. The speaker discussed the subject of toleration with Yuan Shih-k'ai and explained to him the Christian view-point on this subject, urging that the more government demands conformity to Confucian worship on the part of Christian students the more perplexity and trouble would be involved. The principle of religious liberty was a fundamental principle of Western civilization, and was certain to assert itself again and again in China until it was fully recognized by the Government and people. The recent action of the governor of Shantung in expelling a Christian student from the Provincial University for refusing to bow before the tablet of Confucius, was probably designed to secure the favor of the Court, but Mr. Chang did not realize the foreign complications that would arise to give trouble to the Court. Mr. Conger sent a dispatch to the Foreign Office setting forth in specific terms the character of the act in violation of the treaty between China and the United States. We can hardly expect from the present Chinese government an explicit promise to grant religious toleration when such toleration antagonizes Confucian

requirements; but it is probable that a time-serving policy will be adopted that will allow such liberty without formally granting it.

There is no doubt that the forces of Confucianism are thoroughly alarmed, and feel they must arouse themselves for self-preservation against the encroachments of Christianity. Reform is now in the air. All classes of the Chinese are discussing it, whether reformers or otherwise. There is a small group of young reformers in Peking waiting and hoping for better times, but for the present they are crushed under the feet of the powers that be. There are also scattered throughout the empire tens of thousands of reformers of like spirit, men ready to help the government in lines of progress as soon as they are permitted so to do; but reform is mostly in the hands of non-reformers. China may be likened to a refractory cat which an energetic boy has seized by the tail and is dragging forward, while all the activity of the cat is in the opposite direction! But we have no reason for discouragement since the forces of progress are stronger than the forces of conservatism. The influences of foreign governments, of trade, of western learning, of Christian missions, are all operating to produce a new order of things in China. China is fastened to a progressive world, and must move from this time forth, and with ever increasing progress.

*Industrial Education in China.**

BY REV. WILLIAM N. BREWSTER, HING-HUA, FUHKIEN.

THE problem of industrial education for the Chinese, as for every other nation, resolves itself into two root questions: Is it desirable? and, Is it practicable?

I. Is it desirable?

1st. For the industrial development of China.

In no country upon earth is the divorce between education and physical labor more complete than in China; and in no nation is education more utterly impracticable, nor toil more unprofitable and laborious. The reason for this is plain. Laboring men are invariably uneducated. Educated men are always both unable and unwilling to labor, however poor they may be. Better sponge off their relatives, or even starve. This attitude of the educated classes in China toward all physical labor is ruinous to the whole nation. It makes the toiler servile, hopeless, brutal, incompetent. It makes the literati vain, selfish, tyrannical.

The idea has long prevailed that physical labor does not require mental training. That is why so much labor is wasted. Edison,

*Read before the Triennial Meeting of the Educational Association of China.

watching a storm from the deck of an Atlantic liner, was asked what he was thinking about. He replied: "I was thinking what an enormous waste of power there is in these mighty waves."

I look upon the vast sea of Chinese humanity and see it expending physical strength as no other nation under heaven, and with it scarcely able to keep from bankruptcy and starvation, and think: "What an awful waste of undirected energy!" Here is certainly one great problem of the Christian educator in China. He is to make a power plant for these aimlessly tossing waves.

It is coming to be understood clearly that rightly cultivated mind counts for as much in one walk in life as another. The educated hod-carrier soon sees it is cheaper to use a steam-lift. He quits climbing the ladder and earns more for himself and his employer, quietly opening and closing the throttle-valve, while steam and brains climb the ladder for him.

Why is the industrial regeneration of China so difficult? It is because the educated man wears long sleeves, and coats, and fingernails. He wants it so, because his civilization has taught him that any kind of physical labor is disgraceful to him.

Lord Charles Beresford tells of how he astonished the workmen in a Chinese gun-factory by showing them how to use their tools. They said, "Our superintendents are all scholars, who know nothing about the management of machinery." That is why the Chinese must have an expensive foreigner to manage every industrial enterprise, or else make a still more expensive failure. Their managers only know how to pay the wages and take their commission. As far as the factory itself is concerned, they are like their idols, "Eyes have they, but they see not; hands have they, but they handle not."

We may put this down as axiomatic truth, that the industrial degeneration of this mass of willing but ignorant toilers will be possible only by the marriage of cultivated mind with skilled eye and hand in the same persons. So long as all the educated are above physical labor, the present deplorable condition of the people will not materially improve.

2nd. It is desirable for its influence upon the character of all classes of students.

The primary object of all right education is the development of character. The educated man without character is an added danger to society. Next to faith in Christ the most potent force in the development of noble character is a correct view of our relation to our fellow-men. This involves the whole problem of labor and the essential equality of all men who work at honest toil, be it of brain or hand or both brain and hand.

But it is claimed that the gospel of the Carpenter of Nazareth, faithfully taught in our schools, will correct these harmful ideas that have so long prevailed among Chinese scholars regarding the dignity of labor. Yes, it will, if that gospel is both preached and practiced. If it is put in the concrete as Christ Himself did.

In one of the largest and most thoroughly Christian of our mission colleges in China, in which students all pay their own way, the president frequently had requests for financial aid from needy students. They were invariably Christian boys who claimed that without a few dollars more it would be impossible for them to continue through the term. The gateman of the compound went off duty at dusk, and the night watchman did not begin until ten o'clock. The president wished to engage a student to sit in the neat little gatehouse for three hours, doing his evening studying there instead of in his room. For this he was willing to furnish free board. But not one of the needy Christian students of that college would accept the job. They would rather give up their education and go home!

Do not blame those foolish boys too much. He who accepted that post would have been jeered at by one hundred others as "gate-keeper." Could he have done it without being known, any one of them would have been glad of such easy work and good pay. It is the system that is at fault. The gospel theory is not enough to explode the ancient folly of the servility of labor. Practice is as essential as fire is to the explosion of powder. To all appearances, no more progress had been made toward right ideas upon this essential point in right character, than in any heathen school. This is because there was no industrial department in connection with the school. But the theory of Christian doctrine upon this question had been faithfully taught, and was latent in the minds of these young men. With the theory put into practice by an industrial department, those boys would have vied with each other in trying to secure such a good job as the one above described. I maintain that all classes of students will be helped in the formation of correct ideas of their social relations by having industrial departments in all our mission schools. The sons of wealthy parents need not work in them, unless they choose to, but when the mandarin's proud son finds that the boy, with the marks of toil upon his hands, surpasses him in scholarship, he will soon find growing up in his heart a respect for the toiler which he never had before.

3rd. It is desirable in schools where aid is given in order to save the students from the evil of pauperizing them.

It is no longer necessary to support students in order to obtain pupils for our schools, especially if English and science are taught; but those who can afford to pay high tuition and all other expenses

must come of necessity from well-to-do or wealthy families, or else they are involving themselves heavily in debt for their education. This makes our work a class education which tends to perpetuate the very conditions which we want to break up.

The way many good educators have sought to avoid this grave difficulty is to aid financially worthy poor boys and girls, while giving them a more or less liberal education. Doubtless this was a necessary method at first, but no clear-visioned student of human nature will maintain that, as a permanent policy, it is either wisely philanthropic or economical. The United States is the most liberal educator of its youth in the world. The public schools cost the government in 1901 two hundred twenty-two and one-half million dollars gold, three-fourths as much as the Chinese indemnity, that it will take forty years to pay; yet that sum does not represent one pound of rice nor one loaf of bread given to one of the twenty-six millions of children taught. Free education is one thing; free board while getting that education is another, and quite a different thing. It is debasing to character, and tends to undo a large part of the good that is accomplished. It is like a knitting machine that unravels half as fast as it knits. It has much to do with the lamentable lack of sturdy manliness and industry among native mission agents, both men and women, which we all deplore, but find it so difficult to rectify.

Rice in pay only for work done will remedy this. It will weed out the lazy and incompetent. It will prevent imposture. In a girls' boarding-school every summer there had been a dozen or more pupils who claimed that they had no place to go for vacation. They stayed and "ate the mission" all summer. The lady principal resolved to try a straight-edge to see whether or not the necessity was a real one. She told them she would provide a loom for each to weave cloth for her board. In a little while all but two found a summer home with friends.

Would a similar test reveal like results if applied to the young men who solemnly protest that they desire above all earthly good to preach the gospel to their countrymen? Is it not wise to apply the straight-edge before hundreds of precious dollars have been misspent in training them for work for which they are not worthy? The results may be humiliating to us. It may drive us to a juniper tree. But after all it is quality that counts. Better an ounce of gold than a ton of dross. Rightly used, the smelting furnace burns up nothing of value.

II. Is it practicable?

A trip to the moon would probably be as profitable to science as one to the North Pole; yet he would be indeed a *luna-tic* who

would waste time in proving its desirability in view of its impracticability. Doubtless not a few have thought the present discussion little less practicable. Perhaps unpleasant memories of attempts that have been crowned with failure have been floating before you. All will doubtless admit at once that it is eminently desirable to carry on industrial work with our education of Chinese youth. But how?

(1). Get competent teachers.

A wise educator recently said: "The problem of education is to secure the teachers." This is more essential in technical education than in the general literary instruction given in all schools. None of us would think of starting a hospital without a physician. Why then attempt a factory without a master mechanic? Many failures are strewn along the path that I have traveled in seeking to strike this gold lode; but every shaft that was sunk in vain represents my own ignorance of the geology of the soils and rocks. So with the vast majority of the industrial abandoned mines that haunt our night visions and disturb our days. We have been trying to teach others what we have not thoroughly learned to do ourselves. Nobody ever succeeds at that.

But the fault has not been with the missionaries alone. We have had to play Jack-of-all-trades, not because we liked it, but because the master-mechanic was upon the opposite side of the globe. Our excuse is the same that a frontier home missionary in America would give when charged with wasting his energies by being his own sexton, Sunday school superintendent and chorister. It is necessary in order to have the church cleaned, the school taught and the "tune raised."

The hide-bound conservatism of the average Mission Board is accountable for much of this attempting to attain ends without the use of necessary means. I was once pleading with a committee in New York for the appointment of Christian laymen, master-workmen to be sent to the mission field. A good old man, a member of the Board for a quarter of a century, with a dazed expression of countenance asked, "And would these mechanics be missionaries?" He and his kind seem to have forgotten entirely the profound significance of the fact that the first and greatest missionary to the heathen, Paul, the Apostle, was a mechanic; and he worked at his trade steadily in order to keep from overdrawing his bank account.

The present missionary society authorities seem to be bound by traditions. Not so when the first modern missionaries were sent out a century ago. The pioneer party sent to the South Sea Islands in 1795 consisted of two or three carpenters, a physician, several farmers and three preachers. That Missionary Board had

no precedents to go by, so it exercised its God-given common sense. They knew that houses must be built, so they sent carpenters; that land must be cultivated, so they sent farmers; just as they knew that the Word must be preached, so they sent evangelists.

The reasons for sending skilled laymen to the mission field are not the same now as in those primitive days, but they are no less imperative. Those missionaries, and the Board that sent them, doubtless had in mind primarily their own necessities when arriving upon those savage shores. They builded wiser than they knew. Those Christian mechanics in half a century transplanted a Christian civilization in those cannibal islands.

The civilization of to-day is vastly more complicated than that of the eighteenth century. To ignore it in our educational system would be as foolish and as fatal as it would have been to send evangelists only to the South Sea Islands a century ago.

Fit men will succeed. In Cawnpore the Society for the Propagation of the Gospel had been sinking money for years in abortive industrial schemes. All the time they were trying to do the work without a specialist. The weak spot was discovered four or five years ago. A skilled cabinet-maker was brought out from England. Students were apprenticed under legal contract. The whole establishment was put upon a business basis. In a few months they were turning out first class office and other furniture. They had all they could do. The profits paid the manager's salary and a good rate of interest upon the investment.

Illustrations might be multiplied. But why spend time to prove a truth that is acknowledged in every other calling except that of the missionary? In this age none but the trained mechanic can turn out a marketable article, much less teach others to do so.

The American Board of Foreign Missions recently sent a strong commission from America to India to examine into their work. These specialists—a secretary, a pastor, and a layman—after several months of careful inspection, embodied the results of their studies into a carefully written series of recommendations. Of these, two of the most prominent were that the Board organize industrial departments at once in connection with all their boarding-schools, both for boys and girls; and second, as soon as possible cease to give free board to students. No higher authority could be cited than this. It goes without saying that these experts meant that the American Board should send out competent, trained, experienced men and women to take charge of these industrial enterprises.

I hope this Association will take strong action urging the several Mission Boards immediately to institute industrial departments in connection with their educational plants in China by

sending out carefully selected Christian layman of skill and experience.

III. What is practicable?

Given the man, almost anything is practicable. China is so far behind the rest of the world in whatever industrial line you may think of that whoever comes with the seed of skill and patience, devotion and enthusiasm, will find a field to cultivate, and in time will reap a harvest.

Agriculture is overwhelmingly the most important of Chinese industries. Much might be said in praise of the farmer John Chinaman, but he is steadily losing in the world's markets. American flour is coming, flooding him to his very door. His tea is steadily losing ground. He produces nothing that is not better done elsewhere, and at lower cost in spite of his cheap labor.

Take the tea trade for example. China has dropped from first rank to the lowest in the quality and price of its product. The remedy is simple. Adopt modern improved methods. How? Without a teacher? Never. Wait for the government? How long? With what chance of success? Viceroy Chang brought out a skilled man from America in 1897. But Mr. Brill found he could not work against the Yamèn squeezers. With such a government there is little to hope for now. In time, perhaps. But we cannot afford to wait. An agricultural college in the heart of the tea district, managed by an experienced skilled man from Ceylon, would certainly prove a great blessing as an object lesson and an instructor. It is probable it would pay a fair dividend upon the investment in time. And if not it would be no more expensive than other forms of mission work, and it would be no less profitable in all lines of religious and moral progress. The intelligent but skeptical Chinese would appreciate it and would listen more readily to our highest message.

But what is practicable now by the average missionary?

We have in our boys' high school in Hing-hua 120 boys, ranging from twelve to about twenty-five years of age. We do not give work to boys under fourteen years old. This cuts out about twenty; these twenty and about forty others pay all their expenses. This includes tuition at \$12.00 a year, or \$8.00 in the lower school and board, books, everything. We give work of various kinds to about sixty students. They earn all they get. It is upon a purely commercial basis. Of these, twenty-four are in our printing press, which prints only Romanized colloquial. They do all the work under the supervision of a native foreman. They are paid for their work, not their time. If they do bad work, they must pay for the paper spoiled. They work four and one-half hours a day. They

make about two dollars a month after the first term. There are four boys making pockets and twenty-two weaving. The pockets are stitched with American sewing machines. These boys easily make two dollars or more a month, working four hours a day.

The weavers do not make so much. They earn very little the first month but the diligent ones are able to earn enough to pay their board after the first term. At present we are using the ordinary native loom. This is very slow and heavy. In India where the thousands of famine orphans left upon the hands of the missionaries have forced them to develop practical industries, they have introduced an improved shuttle, which nearly doubles the possible amount of work. We are planning to introduce this as soon as possible. If it proves successful, we can enlarge this department indefinitely.

But let no one think he can successfully start such work and do his own financing. If you are thinking of trying it, I have one word of advice only, "Don't."

However, there is a more excellent way. We have hit upon the plan of loaning capital, upon first class security, to competent native workmen, who give work to four or five boys for each one hundred dollars capital. We furnish the house and tools. They manage the business. The gain or loss is theirs. They teach the trade and pay by the piece at market rates. There is a reference committee to whom appeal may be made in case of a difference between the students and their employers as to rates of pay. This plan is the most economical of the foreigner's time. It is safe. It is easy to start.

But it is only an introductory chapter to a cyclopædia of possible industries. We must doubtless begin with native industries at poor pay. But it is better than to let our Christian boys grow up in ignorance while we spend our strength exclusively upon educating the rich non-Christian youth. And it is far better to teach trades at almost no pay than to give free board to any boys, Christian or heathen. Paul's ancient order to the Christians at Thessalonica was unequivocal, "If any would not work, neither should he eat." A good motto for mission schools.

This plan is workable anywhere in China. It requires no large capital, nor mechanical skill, nor business talent or experience to successfully carry it on. Each locality should be studied for the best adapted industry.

But the time consumed? Is it not a great hindrance to progress in studies?

We have been very agreeably surprised in this. Our work in both class-room and shop begins at seven o'clock, six days in the week, like other working people. Chapel meets at fifteen minutes

before twelve. In the afternoon work begins at one, and continues till half-past five. Hours are shortened somewhat on Saturday. If we had more help from machinery and Western skill, we could shorten our working time to three hour shifts, and the boys might still make their expenses. But at present they give a full half day. We find that they appreciate the value of time better than the students who have all their day for study, and the honors are generally carried off by the students who work half their time.

CONCLUSION.

But is this legitimate work for the Christian missionary? I hear a good man remind us that "the great first missionary to the heathen determined, when he went to Corinth, that he would know nothing among them save Jesus Christ and Him crucified." So should every missionary. "I determined to know nothing among you save Jesus Christ crucified." That is the way many good people misread this much abused Scripture. Paul said, "Jesus Christ and Him crucified." Before He was crucified He lived among the people thirty-three years, going about doing good. The climax of the world's great drama of the Atonement was upon Calvary; but it began with the overture of the angelic choir when they sang "Peace on earth; goodwill to men." The Redemption of the race was finished on the cross, but it was begun in the Manager. It was this Jesus Christ that Paul preached; all the toil, and love, and service from Bethlehem to Calvary. He preached the boy Jesus the model for childhood in all ages and climes. Jesus the carpenter. He spent far more time at the bench than in the pulpit. What a workman He must have been! He never slighted a piece of work. Jesus, the elder brother, the bread-winner of a family, laboriously providing for the modest necessities of His widowed mother and fatherless younger brothers and sisters. Jesus the physician, going about among the people relieving pain and restoring strength and life. Paul preached Jesus Christ, who on two occasions fed a multitude who could not otherwise obtain food. He said: "I have compassion upon the multitudes; for they have been with me now three days, and they have nothing to eat." The disciples would have sent them away hungry. Not so the Master. He fed them. Experienced evangelists like General Booth and others all agree that it is a waste of time to preach the gospel to a hungry man. Jesus knew that from the beginning. Again the Master stands in the midst of His disciples and looks out over the hungry multitudes; not five thousand! but four hundred millions of the yellow race, the vast majority of whom are underfed from the cradle to the grave. I hear again those tender words, "I have compassion upon the multitudes." Have we.

not learned the lesson after nineteen centuries? Do we still say with the twelve? "Send them away that they may buy themselves food. This is not our business. We just preach to them!" Oh Master, forgive us that we learn of Thee so slowly!

Or shall we take the little or much that we have and with His blessing divide it among them all? The nations whom we represent have the mechanical skill, the zeal, the knowledge, which are the loaves and fishes put into the hands of us disciples: enough, with Christ's blessing, to enable China's millions all to eat and be filled.

*Biblical Instruction in the Colleges of China.**

BY D. WILLARD LYON, SHANGHAI.

I WAS glad to accept the invitation of the Executive Committee to present a paper on Biblical Instruction, because it furnished me an opportunity to give greater publicity to certain facts which I had been able to gather from investigations made in connection with my official duties in the Young Men's Christian Association. Some months ago I was asked to make a canvass of the colleges with a view to finding out the present status of Biblical instruction in China, so that as an Association movement we might be able the more intelligently and efficiently to co-operate with missionary educators in furthering the interests of Bible study among the students. A list of questions bearing on the subject of Biblical instruction was prepared and sent to the presidents of some fifty colleges and academies. These questions covered seven points: (1) The amount of time given to Bible instruction. (2) The range of the instruction. (3) The method of the instruction. (4) Text-books used and needed. (5) Problems. (6) Voluntary Bible classes. (7) General observations. Replies have been received from forty-six institutions, in seven provinces, representing thirteen different denominations; thirteen of these institutions are theological colleges, thirteen are arts colleges, and twenty are academies or preparatory schools.

At this point I wish to express heartiest thanks to those who have taken the pains to reply to these questions, not only for the information which they have furnished, but also for the many valuable suggestions which they have offered. We invite further advice and suggestions from the educators of China towards the solution of the important problem which is before us.

* A paper presented on Thursday morning, May 22nd, to the Conference of the Educational Association of China, held in Shanghai, May 21-24, 1902.

I wish now to present as faithfully as I may some of the most important results of the investigation.

(1) AMOUNT OF TIME GIVEN TO BIBLICAL INSTRUCTION.

In every one of the theological schools, arts colleges, and academies reporting, Biblical instruction is given to all the students throughout the entire course. This is a most significant fact. Not a week goes by in the life of any student in these forty-six institutions without his receiving some definite instruction in the Bible.

The average amount of time given to such instruction in the theological colleges is something over ten hours per week. This is not a surprising average when the purpose of these institutions is kept in mind.

In the arts colleges the minimum amount of time given in any college reporting is one hour per week, the average reaches the striking figure of five hours per week during the entire course. In other words, if the Biblical instruction in the average college of liberal arts in China were concentrated into consecutive recitations, allowing four recitations per day, it would require six months of solid work to complete the course. We venture the suggestion that probably no group of arts college in America or Great Britain can show any such record.

In the academies and preparatory schools the record is still higher. The minimum is two and a half hours per week and the average is over six hours.

Lest we should become too much elated over the fact that a large amount of time is being given to Biblical instruction in our colleges, it is well to recall the fact that we have heathenism to contend with without any early Christian training of the youth on which to build, such as Christian educators at home can count upon. Moreover, in most of our mission colleges a much larger proportion of time is devoted to the study of the Chinese classics than is given to study of the Christian Scriptures, and these classics are taught by men who thoroughly revere them and therefore exalt them in their teaching. If we believe the Bible to be a more important book than the Four Books and the Five Classics of Chinese literature it is right that a correspondingly large amount of time should be devoted to its study.

(II). RANGE OF INSTRUCTION.

The absence of uniformity in the courses of study which obtain in the different schools, makes it impossible to tabulate the replies which were received on this point. In some schools no regular curricula of Biblical instruction have been adopted; the

instruction is subject to yearly change, to suit the convenience or tastes of the instructors. In institutions where regular courses have been outlined, very few of the courses can claim to be both thorough and comprehensive. In reading the replies sent in, one cannot escape the conviction that there is much need for careful and concerted thought along the line of forming Biblical curricula which shall be worthy of the subject and equal in scope and efficiency to the curricula in force in other branches of study.

(III). METHODS USED.

One-fourth of the theological colleges use mainly the lecture plan; another fourth chiefly follow the text-book method; the remaining one-half use both methods in about equal proportion. In the arts colleges the majority favor the text-book method, while in the preparatory schools the text-book method is followed by two-thirds of the schools.

In the matter of memorizing the Bible, special stress is laid upon this method in only two of the theological colleges, in one of which much difficulty is experienced in carrying it out. In another theological seminary the method is emphasized as of value in private study, but is not used in connection with class-room work.

In the arts colleges fully half of those replying emphasize it. In one college practically all of the New Testament and parts of the Psalms must be committed to memory.

In the preparatory schools several say that they are requiring less memorizing than formerly. Those in which stress is laid on this method number about as many as those in which the method is but little used.

Among other successful methods adopted in teaching the Bible the following are mentioned: daily questioning, frequent written quizzes, written analyses, inductive studies, and essays on Biblical themes. Several urge the importance of using methods which will stimulate original thought and enquiry on the part of the students.

(IV). TEXT-BOOKS.

Fully one-fourth of the schools reporting do not mention any Chinese text-books as having been used with success. In the replies of the remaining three-fourths it was surprising to find that no single text-book on Biblical lines received a half-dozen votes. There were only seven books that received more than one vote each, viz.:—

Williamson's Life of Christ.
Pott's Life of Christ.
Selby's Life of Christ.
Schaub's Bible History.
Faber's Mark.
Burdon's Introduction.
Williamson's Aids to the Understanding of the Bible.

On subjects related to Biblical study only five books received more than one vote each, nine votes being the highest number cast for any one of them. The list is as follows:—

Martin's Evidences of Christianity.
Williamson's Natural Theology.
Sheffield's Church History.
Corbett's Church History.
Nevius' Theology.

In all forty-five other books were mentioned, no one of which received more than one vote.

Text-books in English are not extensively used. Over one-half of the schools do not use any. In the other half the chief text-book is the English Bible. Beyond this Blakesley's Lessons is the only book receiving more than one vote.

In answer to the question, "What text-books at present not available in Chinese do you feel are needed?" there is some uniformity of opinion. There is a very marked demand for more commentaries, especially a single commentary of the whole Bible. Not a few feel the need of an Introduction to the Bible as a whole and of short introductions to the separate books of the Bible. Several call for a concordance. Others want some classification of the Scriptures on doctrinal lines. Some want a History of the Apostolic period. Several would like to see a text-book prepared which would teach the inductive method.

As to the text-books now in preparation there seems to be not a little duplication of effort. One man in Peking, another in Ningpo and a third in Foochow are all preparing Bible Geographies. A northern man and southern man are each writing a modern Church History. At least two new harmonies of the Gospels are being prepared.

Other books which are being prepared in which there is no duplication of effort, so far as I am informed, are: a systematic theology; commentaries on Genesis, Psalms, Isaiah, Hosea, John, and Romans; a pastoral theology; an Introduction to the Bible; a Paraphrase with running comments on Paul's Epistles; a history of modern missions; and a text-book on practical holiness, after Jeremy Taylor.

(V.) PROBLEMS.

Among the problems which are mentioned as most difficult of solution the following are the ones most frequently given :—

How to get students to do original thinking.

How to help students to get a spiritual conception of truth.

How to get students to practice in their lives what they learn.

How to lead students to form such habits of Bible study as shall cling to them throughout life.

How to get students to place a higher estimate on the value of Biblical study in comparison with scientific study.

(VI). VOLUNTARY BIBLE CLASSES.

In fully half of the schools voluntary Bible classes exist among the students, led for the most part by Chinese teachers or senior students. In many cases the lines of study followed by these classes are those suggested by the Young Men's Christian Association. In other instances some books of the Bible or some topic determined on beforehand is studied.

(VII). GENERAL OBSERVATIONS.

One man says : " It is important to teach Chinese Christians how to teach themselves."

Another says : " The work in the class-room should be inductive ; the direct appeal to the conscience should be made from the pulpit or in personal interview."

Another urges that the methods of Bible study which have been so successfully used at home of late be adopted in all the mission colleges and schools of China.

Another says : " Biblical instruction needs to be more living, earnest, interesting ; and to be more adapted to Chinese ways of thinking and arguing ; not a mere translation of Western modes of thought about the Bible."

In the light of the facts brought out by the correspondence which I have summarized in the foregoing paragraphs, I would like in the conclusion to make three observations :

(1). The lack of uniformity in the courses of Biblical study pursued in the various schools and colleges, and the disorganized condition of the curricula in many institutions, force upon one the conviction that an invaluable service might be rendered by the Educational Association to the cause of Biblical instruction, if some steps were taken towards drawing up model courses of study based on the most successful experience of the various missionaries who are engaged in teaching the Bible to students. The replies already

received would indicate that such model courses would be welcomed by those in charge of Biblical instruction in the different colleges as aids to the better organization of this department.

(2). The fact that there are almost no text-books which are widely used, does not prove that there are not many valuable Biblical text-books in existence. On the other hand, it seems to me to point rather to the fact that existing text-books are not widely enough known. That there are good text-books in use is proven by the nature of the replies that have been made. If the Educational Association were to collect from those who have successfully used existing text-books brief statements as to their scope, their method, their adaptation to students, and their value, and were to print these reviews in pamphlet form for circulation among the members of the Association, many a busy educator would doubtless be grateful for the information which would thus enable him with a minimum expenditure of time to select the text-books adapted to his requirements.

(3). The wasteful duplication of effort which is taking place in the matter of preparing text-books along Biblical lines calls for some plan of concerted action. The Educational Association is in a position to do something towards accomplishing the desired end which no other organization can do. Correspondence might be entered upon with those who are contemplating preparing text-books which would lead to the avoidance of waste effort and would induce capable men to undertake the preparing of needed text-books which otherwise might be long delayed.

I would therefore take the liberty of suggesting that a Committee on Biblical Instruction be appointed by this Conference (1) to secure the outlining of model courses of study, (2) to prepare a list of text-books now available on Biblical instruction with a full review of each book, and (3) to secure co-operation in the preparation of new text-books.

Phillips Brooks and Missions.

BY DR. C. GOODRICH.

I HAVE recently been reading the *Life of Phillips Brooks*. The size of the book is rather appalling and the volumes are somewhat burdened with the exhaustive, albeit finely written, analyses of his character, philosophy, etc. But the *Life* is one of rare interest and high inspiration. It need not be written here that Phillips Brooks was one of the great men of the last century. To have heard or seen him even once was the privilege of a life-time.

But it is a single remark of his biographer that has set my pen in motion. He writes, on page 523 of volume one: "One cannot help reflecting that if Phillips Brooks had become a foreign missionary, what an incalculable loss the church would have suffered."

Bushnell once wrote a sermon on "Every Man's Life a Plan of God." I have no quarrel with the life that Brooks chose, or with the work that he did, a life and work grand enough for any man even to dream of. When one thinks of those five volumes of incomparable sermons, of his published lectures and addresses, of what he was to Trinity Church and to Harvard, what he was to Boston, Massachusetts, and the English-speaking world, one can almost forgive his biographer for catching his breath when he thought of the narrow escape from such irretrievable loss. What a loss, indeed, to the church if all this were blotted out. And yet, on the margin of the page, this missionary was audacious enough to write, "Who knows?"

Before accepting the author's statement at its face value, let us think what might have happened if Phillips Brooks, instead of giving his life to Philadelphia and Boston, had given it to Calcutta, or Constantinople, or Peking. Without doubt he would have given himself to the missionary work with the same splendid enthusiasm of consecration and devotion. But the question is not now, what a work he might have done for the heathen, but what a blessing his life and work might have been to the church at home.

For *such* a man to return to America once in a decade, and from the Hub to the Golden Gate, pour out his heart upon the churches in a stream of irresistible eloquence, BURNING the words of the Great Commission into the heart of the church and setting it on fire with missionary zeal; one cannot wonder whether the blessing to the churches from this source alone might not more than have matched the 'incalculable loss.'

But how Phillips Brooks would have *written*, say of China! Would we have lost those volumes of inspiring sermons? Perhaps so. But the needs of the heathen would have been graphically pictured and the church's missionary duty and privilege would have been lifted into their high place and held there. Might not the result have been a priceless volume on Missions, at once a choice classic and a mighty power?

That great heart and splendid genius would have found a magnificent field here. Oh! I sometimes desire, with intense longing, the gift of such a man for China. The ordinary missionary now and then sends a little wail over the sea, and it is *lost*. We

need a man of super-eminent genius to keep MISSIONS spelled in great capital letters before the Church.

Shall we add that the Bible, which loves paradoxes, makes the rather startling announcement that it is not what we take up, but what we give up that makes us rich? "There is that scattereth and yet increaseth." The miser is the most miserable man in the world and the poorest.

There are two views of the Church, separated by polar distances. One is, that it is an institution for self-nurture, that is, Confucianism. It was a motto of the great sage, "Have no friends not your equal." (See Chapter 1 of his *Analects*.) Such friendship would be a drag in the pursuit of high ideals. In the above innocent looking sentence, under a thin covering of lofty ethics, is hidden a vein of selfishness, the 'fly in the pot of Confucianism ointment.' It is the clasped, not the open hand; self at the centre, not love; and all for lack of a personal Saviour and a regenerating Spirit. The best that two millenniums of such philosophy can achieve, is an atmosphere with a million microbes to the cubic foot. And of such a condition the late Boxer cataclysm is but a natural phenomenon.

Said a dear friend to me once: "My church would like to coddle me if I would just preach for them and let the poor alone." Such a church should be spelled with a small c.

The other view of the Church is, that it exists to pour out its life and its love upon the world. Like the little Moravian Church it is possessed with the evangelistic idea. This is Christianity. Is it continually giving out? But and so is it growing rich. Rich in new incomes of love, rich in new inflow of joy, rich in a large increase of numbers, rich in a vast accession of power, rich in a certain other-world grace and sweetness. Need it be added that its theology will be far safer under the process of large sacrifice than by devoting itself to self-nurture and spinning out of its own bowels a refined, scholastic, philosophical, up-to-date theology? Such a Church,

"Like to some odorous spices,

Suffers no waste nor loss, though filling the air with aroma."

Some churches need a shell dropped into them which shall scatter the fragments everywhither. This is what happened to the church at Jerusalem when it was commencing the process of self-nurture. Poor little church! Did it die? On the contrary, this heroic treatment saved it. Meanwhile a church was born down in Ethiopia, and doubtless many others.

I am dreaming what might happen (it is only a dream) if all the ministers in my beloved land, under forty let us say—while yet

handsome and popular—were to be set on fire with the missionary spirit and leave their parishes. Poor shepherdless parishes! How will each Zion languish! Think of their suffering and forlorn condition! Nothing left but a few godly deacons or elders, a score or two of Sunday school teachers, some venerable saintly men, a band of "royal women," another band of Y. M. C. A. workers, still another of young Endeavorers, a beautiful church building with its spire pointing heavenwards and Bibles and Hymn Books filling the pews, and with a Christian literature in all the homes, not to mention the heritage of character coming down from the past and Christianity pervading the community like an atmosphere. Poor church? Will it survive the loss?

Well! Something like this happened once in heaven, when Jesus suddenly left *His* throne of power. What a sad Christmas in heaven! What must have heaven lost by Jesus' long missionary life in this far away, black little spot of a world!

Ah! And is it so that heaven is poorer for its loss? What means that burst of the angels' song? "Glory to God in the Highest!" And was there something here which would fill heaven with a new glory? Something for which all the harps should be struck to the music of a new song which should make the hallelujahs louder and sweeter than all the æons had ever known? Was heaven bereaved? The rather did all heaven rejoice with a joy full of wonder and full of glory. And a new glory came to Him, who is the glory of heaven.

Should not the Church catch the same enthusiasm of sacrifice, giving *its* best and that with a spring of gladness and a grand *Te Deum*? Let the alabaster boxes be broken with never a thought of the money value. There's a rare aroma, a perfume of heaven itself, in such abandon of love. And the rewards of such giving a thousand times overmeasure the sacrifice.

While in college it was the privilege of a little company to meet the venerable Dr. Schauffler. Among the wise words he spoke to us was this, "You can do a greater work for your own country by being a missionary than by remaining at home." That single sentence settled my life work. I pass it on to young men whose minds may still be filled with interrogation points and whose hearts reach out in love and longing to the heathen.

And if, perchance, among them there be some Phillips Brooks, the crown and glory of our young manhood, let him not fear that he is burying himself, throwing away his splendid powers and bringing an incalculable loss to the church when he leaves the top of the world and chooses a love work in a barbarous tongue in the antipodes.—Written for "*The Congregationalist*."

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

CONCLUSION.

HAVING set forth the various examples contained in the foregoing lists, it remains to consider their bearing on the questions in hand.

If the reader has read with care, he will not fail to observe that the idea of something supernatural—of superhuman power, wisdom, skill, courage, glory, etc.,—runs through them all. Now the meaning of the word *Shên* is either god or spirit, and the question is, are these ideas most naturally associated with divinity, or with spirituality? A little consideration will show, I think, that there can be but one verdict. The gods are superhuman in power, wisdom, glory and every excellence. They constitute man's highest ideal of mental, moral and physical perfection. Spirits simply as such may be human, demoniacal or divine; they may be good or bad, powerful or weak, wise or foolish. The word is simply negative in regard to these things. It suggests that which is invisible, etherial, intangible or unknown, but goes no further.

Divinity, however, while it includes *all these ideas*, goes far beyond them, implying that which is superhuman and superlative in power, knowledge, glory and every excellence. Hence when men wish by ascribing such qualities as these to dignify and compliment in the highest degree, they say *divine*. The general practice of other languages abundantly confirms this principle. The following examples will serve to prove and illustrate this point. The list is somewhat extended, because the ground to be covered is wide; albeit they are but a few of the many examples I have collated. They are arranged in the same general order as the Chinese quotations above.

He spake, and the god-like man placed the lambs in the chariot, and, ascending, himself drew back the reins. *Iliad.*

Pronouncing with tears the funeral panegyric over the god-like man. *Aeschylus.*

The Spartans, when they praise a good man, say that he is a divine man. *Plato.*

I shall therefore imitate that divine man who has inspired me with such admiration, etc. *Cicero.*

Him, long robed Helen, divine of women, answered, etc. *Iliad.*

Wooing the god-like wife and giving her bridal gifts.

Odyssey.

A class of persons extremely rare, nay, almost god-like.

Cicero.

Mourning and grieving for a god-like king.

Odyssey.

Does then the god-like monarch of blessed memory hear me?

Aeschylus.

For those yonder are slow conducting hither the heavenly (divine) seer.

Sophocles.

Beneath this god-like warrior see:

Hills, torrents, woods, embodied to bemock

The tyrant, and confound his cruelty.

Wordsworth.

And counsellor divine he was, for he conducted the trust well.

Aeschylus.

Ah me! yet Spencer, gentlest bard divine!

Beneath chill disappointment's shade,

His every limb in lonely anguish laid.

Coleridge.

When a conflagration takes place, a supernatural impulse (lit., a divine thing) seizes the cats.

Herodotus.

Something divine came to me.

Euripides.

I might call him

A thing divine, for nothing natural

I ever saw so noble.

Shakespeare.

Hid him in a deep cave, beneath the recesses of the divine earth.

Hesiod.

Who keeps safe the spacious and divine Mount of Helicon.

Hesiod.

First of all we draw our ship into the divine sea.

Odyssey.

She loved the divine river Enepus which flows far the fairest of rivers upon the earth.

Odyssey.

The Delphic woman is sitting on the divine tripod.

Euripides.

They were strewn together, but he was lifted up in the divine air.

Odyssey.

An ampler ether, a diviner air.

Wordsworth.

But Catawba wine

Has a taste more divine.

Longfellow.

Led them into the divine house.

Odyssey.

Then indeed the divine mist was again dispersed.

Odyssey.

A sweet odor wafted from the cup divine.

Odyssey.

And cloud compelling Jove stirred up a north wind against our ships, with a divine whirlwind.

Odyssey.

Is ebony like her—O wood divine!

Shakespeare.

DIVINE SALVE. A sovereign application for abscesses, boils, old sores, etc.

Newspaper Advertisement.

Oh how divine

The flame that glows in her eternal shrine.

Street.

- So shall I bask in light divine. *Poetry of America.*
 As it arose in the divine intellect of Epicurus. *Lucretius.*
 Cool water which wooded Aetna sends forth for me. A divine
 drink. *Theocritus.*
 Salute them (bow and arrows) with a kiss, as divine. *Sophocles.*
 Then he finds the divine plant of China. *Schiller.*
 He spake of plants divine and strange,
 That every hour their blossoms change,
 Ten thousand lovely hues. *Wordsworth.*
 Let us straightway put the chattels in the recess of the divine
 cave. *Odyssey.*
 Therefore as that divine mind or reason is the supreme law,
 so it exists in the mind of the sage, so far as it can be perfected
 in man. *Cicero.*
 The soul has communion with divine virtue and becomes
 divine. *Plato.*
 What age can possibly destroy a divine virtue, and what virtue
 can be so divine as an exhalation of the earth which has the power
 of inspiring the mind? *Cicero.*
 By what divine wisdom then could Romulus embrace all the
 benefits, etc. *Cicero.*
 How charming is divine philosophy. *Milton. Comus.*
 Their art is lofty and divine. *Plato.*
 There are such numbers of both, dispersed through the body,
 that they manifest a divine art. *Cicero.*
 Aristotle, a man of singular and almost divine genius. *Cicero.*
 A divine dream has come to me in my sleep. *Odyssey.*
 In all such qualities excel, in which there is a divine
 inspiration. *Plato.*
 A fact which strikes me as magnificent and almost
 divine. *Cicero.*
 With equal skill and god-like power
 He governs in the fearful hour
 Of horrid war. *"Hail Columbia."*
 A presentiment enclosed in the soul by divine operation. *Cicero.*
 Which hath an operation more divine. *Shakespeare.*
 The occurrence was extraordinary (divine). *Herodotus.*
 But of divine effect, to open eyes and make them gods who
 taste. *Milton.*
 Every one was struck with astonishment and dismay at these
 divine presages. *Apulieus.*
 A sight truly wonderful and divine. *Apulieus.*

He (Socrates) frequently declared that not a voice, but a divine sign, had been presented to him. *Apuleius.*

They perform by their divine changes, movements most orderly and eternal. *Apuleius.*

The vision and the faculty divine. *Wordsworth.*

By a divine instinct, men's minds mistrust ensuing danger. *Shakespeare.*

Venus, though divinely bright,

Cannot boast a satellite. *Maxwell.*

That divinely wise old man whom the Delphic god pronounced superior in wisdom to all men. *Apuleius.*

She fair, divinely fair, fit love for gods. *Milton.*

Divinely bent to meditation. *Shakespeare.*

A daughter of the gods, divinely tall,

And most divinely fair. *Tennyson.*

The larger part of these examples are from Latin and Greek authors. Christian monotheism has exalted the word "divine," and so in a measure restricted the range of its use. I have not been able to make a search in Hindoo or Sanscrit books, but I have no doubt that similar examples will be found there. Particular comment on the passages quoted is unnecessary. Many of them are almost precisely parallel with the Chinese examples. In the case of others the words and usage are *similar* to the Chinese. The circumstances and genius of each language will, of course, give rise to some peculiarities not met with in the others. The analogy which these examples afford would seem to be perfectly conclusive as to the meaning which must be given to the word *Shên*. Let any one attempt to make a collection of instances of the word *spiritual* used to express these ideas of superlative power, wisdom, glory, and excellence, and he will presently see the impossibility of the task. *The word spirit is not so used in any language.*

In the Chinese examples quoted above I have translated *Shên* by *divine*. I did this in order to bring out in English the precise range of its use. It would doubtless be more idiomatic English to translate in some cases by such words as supernatural, marvelous, miraculous, superhuman, inscrutable, etc. These, however, are derivative and metaphorical meanings. The question is, how came the word *Shên* to be used in such senses? What primitive sense gives force and propriety to such derivative senses? Clearly it is divinity and not spirituality.* In order to illustrate this I noted

* Dr. Medhurst, in his translation of the article on *Shên* in the *P'ei Wên Yuen Fu*, has translated by supernatural, mysterious, wonderful, marvelous and inscrutable. *Spiritual* would not approximate the sense, and *divine* could not be conceded. Such translations are however an evasion of the real issue.

in an English translation of Herodotus and Homer the rendering of the words Theos and Pneuma. I found Theos rendered superhuman, extraordinary, miraculons, supernatural, mighty, noble, and prodigious. This was in Bohn's literal translation. If I had had a free translation, I should doubtless have found such renderings much more numerous. In not a single case was *Pneuma* rendered by these or any similar word. I had a Delphin edition of the *Odyssey*, and I noted that the Latin rendered Theos by *praestantissimus*, *nobilis*, *maguus*, *gravis*, *pius*, *immensus*, and some of these renderings were very frequent. What could be more conclusive as to the primitive from which these ideas naturally flow.

It is no valid objection to the argument that it is indirect. The derivatives of a word often shed important light on the primary. We get in this way a sort of retrospective view of the word, and see it from a standpoint which the literal sense does not afford. The fountain gives character to the streams, and the streams in turn are proof of what the fountain is. The *shadow* of the earth on the moon proves it to be round. This indirect view of the word shows us how fallacious is the idea of those who regard *Shên* as characterizing Chinese objects of worship simply as *spirits* and not as *gods*. The divinity of the word *Shên* is not an adventitious circumstance, but the essential and inherent sense. A mere accidental usage could never give such a predominant character to the derivatives.

The adjective form of the word for god is indispensable in all cultivated languages. It fills a place in human speech which no other word will fill. What a loss it would be to spare our word "divine" (equivalent to god-like) from the English language, and what a still greater loss it would be to the Greek to cast out the corresponding words derived from Theos. If, however, *Shên* is not so used in Chinese, then what word is so used? We turn naturally to the word which we are told by many means god, viz, 帝 *Ti*. Can such phrases as a *Ti* man or a *Ti* woman or a *Ti* soldier be found? Is there a single beast or natural object described as *Ti*? Is there a single idea or principle that is characterized as divine by the use of the word *Ti*? The truth is *Ti* is not so used and will not bear such a construction. Is it true, then, that the Chinese language has no means of expressing the qualifying idea of *divine*? It is not credible. The history of the Chinese language, its abundant literature, embracing history, mythology, poetry, philosophy, and religion, utterly forbid such a hypothesis. We are, therefore, shut up to the conclusion that *Shên*, when used as an adjective, means *divine*; and therefore that its proper and primitive sense is *divinity*.

The Rise of the Chou Dynasty.

*Notes by Dr. Faber, with references to the Classics. Edited
by P. Kranz.*

(Concluded from p. 334, July number.)

REFERENCES ABOUT KING WU 武王.

[Note by P. Kranz: King Wu is said to have been eighty-seven years old when he became Emperor B. C. 1122, and he only reigned seven years (Legge, *Chung-yung*, p. 401, note). The *Li-ki*, I, p. 344, says he died ninety-three years old; he died 1115, therefore he must have been born 1208. According to Giles' (*Biographical Dictionary*, 2353) he was born 1169 (Legge, *Shu-king*, p. 269, says 1168); it is impossible to decide which is correct. The years of the first rulers of Chou, as far as I can make them out, are:—

Duke Liu.

B. C. 1796.

Tan-fu (T'ai-wang) died 1231.

His son Ki Li, born 1258, died 1184.

His son Ch'ang (Wen-wang), born 1231, died 1134.

His son Fa (Wu-wang) born 1208 (or 1169), died 1115.

His younger brother Tan, the Duke of Chou, died 1105.]

Analepts, p. 351 (paragraph 4-9): Chou conferred great gifts, and the good were enriched. (5). Though the Yin emperors had many relatives, they were not equal to the virtuous men of Wu. The people found fault in him, the one man (for not delivering them from their misery under the tyrant. The meaning seems to be that Wu acted under the pressure of the popular feeling when he took up arms against his sovereign). He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the kingdom took its course. (7). He revived States that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the kingdom the hearts of the people turned towards him. (8). What he attached chief importance to were the food of the people, the duties of mourning and sacrifices. (9). By his generosity 寬, he won all; by his sincerity 信, he made the people repose trust in him; by his earnest activity 敏, his achievements were great; by his justice 公, all were delighted.

Mencius, p. 356: When King Wu punished Yin, he had only three hundred chariots of war and three thousand life-guards.

The number of soldiers furnished by his allies—the Yung, Shuh, Kiang, Mao, Wei, Lu, P'ang and Po—is nowhere given. See Speech at Muh, *Shu-king*, p. 301. In the battle at Muh the front of Shou's army (Shou was the name of Chou Sin) inverted their spears and attacked those behind till they fled and the blood flowed, so that it floated the pestles about (the wooden pestles of the mortars which

the soldiers carried with them to prepare their rice). See Shu-king, p. 315. If this was not prearranged treachery, it is certain that at the critical moment a considerable number of Shou's (Chou Sin's) soldiers joined Wu, so that the latter gained an easy victory.

WU WANG'S CHARGES AGAINST THE TYRANT CHOU SIN.

Shu-king, p. 284: He does not reverence heaven above and inflicts calamities on the people below. He has been abandoned to drunkenness and reckless in lust. He has dared to exercise cruel oppression. Along with criminals he has punished all their relatives. He has put men into office on the hereditary principle. He has made it his pursuit to have palaces, towers, pavilions, embankments, ponds, and all other extravagances to the most painful injury of you, the myriad people. He has burned and roasted the loyal and good; he has ripped up pregnant women; he has no repentant heart; he abides squatting on his heels, not serving God or the spirits of heaven and earth, neglecting also the temple of his ancestors and not sacrificing in it.

Shu-king, p. 290: He has cast away the time-worn sires and cultivates intimacies with wicked men. Dissolute, intemperate, reckless, oppressive, his ministers have become assimilated to him, and they form parties and contract animosities and depend on the Emperor's power to exterminate one another. The innocent cry to heaven. The odour of such a state is plainly felt on high.

Page 294: Shou treats with contemptuous slight the five constant virtues and abandons himself to wild idleness and irreverence. He has cut himself off from heaven and brought enmity between himself and the people. He cut through the leg-bones of those who were wading in the morning; he cut out the heart of the worthy man. By the use of his power, killing and murdering, he has poisoned and sickened all within the four seas. His honour and confidence are given to the villainous and bad. He has driven from him his instructors and guardians; he has thrown to the winds the statutes and penal laws; he has imprisoned and enslaved the upright officer; he neglects the sacrifice to heaven and earth; he has discontinued the offerings in the ancestral temple; he makes contrivances of wonderful device and extraordinary cunning to please his woman.

Speech at Muh, p. 303: Shou follows only the words of his wife. He has blindly thrown away the sacrifices which he should present, and makes no response; he has blindly thrown away his paternal and maternal relatives, not treating them properly. They are only the vagabonds of the empire, loaded with crimes, whom he

honours and exalts, whom he employs and trusts, making them great officers and nobles, so that they can tyrannize over the people, exercising their villainies in the city of Shang. Now I, Fa, am simply executing respectfully the punishment appointed by heaven.

Page 286 (*Justification of his punishment*): Heaven to protect the inferior people, made for them rulers and made for them instructors, that they might be able to be aiding to God and secure the tranquillity of the four quarters of the empire. In regard to who are criminals and who are not, how dare I give any allowance to my own wishes? . . . I have received charge from my deceased father Wen; I have offered special sacrifice to God; I have performed the due services to the great earth; and I lead the multitude of you to execute the punishment appointed by heaven. Heaven compassionates the people. What the people desire, heaven will be found to give effect to.

Page 290: Heaven loves the people, and the sovereign should reverence this mind of heaven . . . It would seem that heaven is going by means of me to rule the people. My *dreams* coincide with my divinations; the auspicious omen is double. My attack on Shang must succeed.

Page 296: God will no longer indulge him, but with a curse is sending down on him this ruin. Do ye support me with untiring zeal, the one man, reverently to execute the punishment appointed by heaven? The ancients have said: "He who soothes us, is our sovereign; he who oppresses us, is our enemy." This solitary fellow Shou, having exercised great tyranny, is your perpetual enemy. Oh! my deceased father Wen was like the shining and influence of the sun and moon. His brightness extended over the four quarters (of the empire) and shone signally in the western region. Hence it is that our Chou has received the allegiance of many States. If I subdue Shou, it will not be my prowess, but the faultless virtue of my deceased father Wen. If Shou subdue me, it will not be from any fault of my deceased father Wen, but because I, who am a little child, am not good.

The battle between Wu Wang and Chou Sin took place at Muh-yie 牧野 (left side of the Ho, near Wei-huei, Honan province, Shu-king, p. 289). Sze Ma-ts'ien says that Chou Sin had 700,000 soldiers; but their front ranks turned their weapons against those behind them, and so they destroyed one another. Chou Sin fled and burned himself with all his treasures at the Deer Terrace. His body was found among the ruins. Wu Wang, after having received the congratulations of the princes, went on to the capital of Shang. There the people were waiting outside the walls in anxious expecta-

tion, which the king relieved by sending his officers among them with the words: "*Supreme heaven is sending down blessings*" (上天降休) The multitudes reverently saluted the king, who bowed to them in return and hurried on to the place where the dead body of Shou was. Having discharged three arrows at it from his chariot, he descended, struck the body with a light sword and cut the head off with his 'yellow' battle-axe and made it be suspended from the staff of a large white flag. (From the Sze-ki, but discredited by Chinese scholars as legend.) Ta Ki, the wicked empress, apparelled herself splendidly and went out to meet the conqueror. She was, however, made prisoner by a detachment of his troops and put to death by his order without having the opportunity to present herself before him. (Shu-king, p. 279, note.) Next day Wu entered the capital of Shang in great state, attended by his brothers and the chiefs of his host and solemnly accepted the charge of the empire. It was said to him on behalf of all the nobles: "The last descendant of the House of Yin having destroyed and disowned the bright virtue of his forefathers, having insolently discontinued the sacrifices to the spirits, and having blindly tyrannised over the people of Shang, the report of his deeds ascended to the great God in heaven." On this Wu bowed twice with his head to the ground and said: "It is right that I should change the great charge, that I should put away the House of Yin and receive myself the great appointment of heaven." He then again bowed twice with his head to the ground and went out. In this way Wu Wang took on himself the sovereignty of the empire (Shu-king, p. 308, note).

Wu appointed the son of Chou Sin as earl of Yin 殷 and his own three brothers as superintendents. The viscount Chi Tsz was set free from prison, and he (not the viscount of Wei, as Macgowan says in his History, p. 43) proposed the "great plan" of government 洪範 (Shu, p. 320) and then withdrew to Corea. The viscount of Wei was appointed as prince of Sung and continued there as representative of the dethroned House of Shang (Shu-king, p. 278, note), that the sacrifices to the spirits of this dynasty might not fall into disuse (Shu, p. 317, note).

Before setting out on his war against Chou Sin, Wu Wang had sacrificed to his father, to Shang-ti, and the Earth (Shu, p. 287); now after the victory he sacrificed again to them and gave thanks (Shu, p. 309). He went first to Fung, the capital of his father Wen, where the ancestral temple of the princes of Chou was (p. 309, note). Wu's own capital was Hao 鎬 (near Si-ngan in Shensi). He sent away all horses and oxen which he had used in the war, thus showing to the people that the war was over and peace should reign

(p. 308). He raised a monument on Pi Kan's grave, put an inscription on the residence of Shang Yung 商容 (Shu, p. 315 differs) and distributed the grain stored up in the granary and what remained of the treasures of the Deer Terrace. He arranged the orders of nobility into five: a duke and marquis received one hundred square *li*, an earl seventy, a viscount and baron fifty. (Mencius, p. 250, the Chou-li IX differs; Shu, p. 316.) He gave offices only to the worthy and employment only to the able. He attached great importance to the people's being taught the duties of the five relations of society and to take care for food, for funeral ceremonies, and for sacrifices. He showed the reality of his truthfulness and proved clearly his righteousness. He honoured virtue and rewarded merit. Then he had only to let his robes fall down and fold his hands, and the empire was orderly ruled. (Shu-king, p. 316.)

In the Li-ki, Yo-ki II, p. 123, Confucius says: King Wu after the victory over Yin proceeded to the capital of Shang, and before he descended from his chariot, he invested the descendants of Huang Ti with Ki, those of Ti Yao with Chu, and those of Ti Shun with Ch'en. When he had descended from it, he invested the descendant of the sovereign of Hsia with Ki, appointed the descendants of Yin to Sung, raised a mound over the grave of the king's son Pi Kan, released the count of Chi from his imprisonment and employed him to restore to their places the officers who were acquainted with the ceremonial usages of Shang. The common people were relieved from the pressure of the (bad) government which they had endured and the emoluments of the multitude of (smaller) officers were doubled . . . The leaders and commanders were then constituted feudal lords, and it was known throughout the kingdom that king Wu would have recourse to weapons of war no more. The army having been disbanded, the king commenced a practice of archery at the colleges in the suburbs . . . The king offered sacrifice in the Hall of Distinction and the people learned to be filial. He gave audiences at court, and the feudal lords knew how they ought to demean themselves. He ploughed in the field set apart for that purpose, and the lords learned what should be the object of reverence to them (in their states). These five things constituted great lessons for the whole kingdom. In feasting the three classes of the old and the five classes of the experienced in the Great College, he himself (the son of heaven) had his breast bared and cut up the animals. He also presented to them the condiments and the cups. He wore the royal cap and stood with a shield before him. In this way he taught the lords their brotherly duties. In this manner the ways of Chou penetrated everywhere. (Li-ki, II, p. 125.)

Mencius, p. 149: There being some who would not become the subjects of Chou, king Wu proceeded to punish them on the east. He gave tranquillity to their people, who welcomed him with baskets full of their black and yellow silks, saying: "From henceforth we shall serve the sovereign of Chou, that we may be made happy by him." So they joined themselves as subjects to the great city of Chou. Thus the men of station (of Shang) took baskets full of black and yellow silks to meet the men of station (of Chou), and the lower classes of the one met those of the other with baskets of rice and vessels of congee. Wu saved the people from the midst of fire and water, seizing only their oppressors (and destroying them).

According to the Chung-yung, p. 402, Confucius said: "How far extending was the filial piety of king Wu and the duke of Chou! Filial piety is seen in the skilful carrying out of the wishes of our forefathers and the skilful carrying forward of their undertakings. In spring and autumn they repaired and beautified the temple halls of their fathers, set forth their ancestral vessels, displayed their various robes and presented the offerings of the several seasons. By means of the ceremonies of the ancestral temple they distinguished the royal kindred according to their order of descent. By ordering the parties present according to their rank, they distinguished the more noble and the less. By the arrangement of the services, they made a distinction of the talents and worth. In the ceremony of general pledging, the inferiors presented the cup to their superiors, and thus something was given to the lowest to do. At the concluding feast places were given according to the hair, and thus was made the distinction of years. They occupied the places of their forefathers, practised their ceremonies and performed their music. They revered those whom they honoured and loved those whom they regarded with affection. Thus they served the dead, as they would have served them alive; they served the departed, as they would have served them had they been continued among them. By the ceremonies of the sacrifices to heaven and earth, they *served God*; and by the ceremonies of the ancestral temple, they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to heaven and earth and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm."

Chung-yung, p. 405: The Master said: The government of Wen and Wu is displayed in the records—the tablets of wood and bamboo. Let there be the men and the government will flourish; but *without the men*, their government decays and ceases.

Analects, p. 346: The doctrines of Wen and Wu have not yet fallen to the ground. They are to be found among men. Men of

talents and virtue remember the greater principles of them, and others, not possessing such talents and virtue, remember the smaller.

Analects, p. 214: Shen had five ministers (Yü of works, Tsieh of agriculture, Hsieh of instruction, Kao Yao of justice, Pe I of forestry) and the empire was well governed. King Wu said: I have ten able ministers. Confucius said: Is not the saying that talents are difficult to find, true? Only when the dynasties of T'ang and Yü met, were they more abundant than in this of Chou, yet there was a woman among them [Legge's translation is not intelligible; the meaning is: from the time of T'ang and Yü (Yao and Shun) able ministers were the most numerous in this (Chou) dynasty under Wu Wang, and yet there was a woman among those ten.—P. KR.] The able ministers were not more than nine men (the duke of Chou 周, the duke of Shao 召, Grandfather Hope 太公望, the duke of Pi 畢, the duke of Yung 榮, T'ai Tien 太顛, Hung Yao 閼夭, San I-sheng 散宜生, Nan Kung-kua 南宮适, and the wife or mother of king Wen. As the mother of Wen would have been over 110 years of age and even Wu's mother nearly 100, the third commentation is preferable, that it was Wu's wife 邑姜 Yi Kiang, daughter of T'ai Kung 太公, i. e., Lü Shang).

Wu in beginning the campaign could say (in his Great Declaration, Shu, p. 287): Shou (the tyrant) has hundreds of thousands and myriads of ministers, but they have hundreds of thousands and myriads of minds. I have three thousand ministers, but they have one mind.

Shu-king, p. 292, Wu says: Shou has hundreds of thousands and millions of ordinary men, divided in heart and divided in practice. I have of ministers capable of government ten men; one in heart and one in practice. Although he has his nearest relatives with him, they are not like my virtuous men.

B. C. 1121 Wu Wang fell seriously ill, and the duke of Chou addressed an intercessory prayer to the spirits of his father, grandfather and great-grandfather, pleading with them to spare Wu and sooner take his own life (Shu, p. 353). This written prayer was enclosed in a box, and it convinced afterwards Wu's son, the young emperor Ch'eng, of the loyalty of the duke of Chou. Wu recovered the next day after the prayer, and lived five years longer. He died 1115, according to the Li-ki, 93 years old.

Educational Department.

REV. J. A. SILSBY, *Editor*.

Conducted in the interests of the "Educational Association of China."

Day-schools: The Place and Value of Primary Schools in a System of Education.

BY REV. W. P. BENTLEY, M.A.*

PRIMARY education (used as synonymous with day-school work) is the foundation of a systematic course of instruction. Primary schools, intermediate schools, colleges and universities, is the natural order. In the individual it is the necessary order, either actually or essentially. With a nation it is not so. Colleges have existed from time immemorial and in lands where no regular system of subsidiary education was conceived or carried out. Nevertheless, we may rightly say that only as primary education has been esteemed and fostered have the colleges and universities themselves reached their full estate, and the interests of the community at large, as contra-distinguished from mere academic learning, been conserved and enhanced. The right of each individual to a share in the knowledge, and consequently to the pleasures and powers of his time and country, is a necessary consequence of the spread of democracy and individualism, themselves children of Christianity. Educators in the twentieth century may, with comparative safety, assume the necessary, basic, and essential character of primary education.

CHINA AND THE DAY-SCHOOL.

Everywhere over the eighteen provinces are day-schools distributed. Yet it may be said that China is essentially destitute of a system of primary education. "Teacher and scholars" are there in multiplied abundance, yet of real instructors and instructed there is an appalling dearth. Day-schools in China are the result rather of necessity to meet a specific condition than of any deliberate attempt to give the people an education. And it is a delusion if we think we have in these schools an order of things already established to our hands, which only needs to be adapted and remodeled. We are inclined to think great harm comes from this conception. What we have got is a profound regard for learning on the part of the Chinese and their day-schools. But aside from these two—reverence for learning, and the IDEA of schools, we have very

* Address delivered at the Triennial Meeting of the Educational Association of China.

little else upon which to build. When we come to establish primary education we find that we must begin at the very foundations. There are no proper school-rooms, no aids and accessories, no text-books, no teachers, no knowledge of methods.

The fundamental distinction between the Chinese method and the Western systems of education is that the former is merely examinational, while the latter is instructional. In the former the student acquires his knowledge as best he can, while in the latter there is systematic instruction from the beginning. This fundamental distinction was fully realized by the founders of colleges in China, who could find no precedents in the educational features of the country, and so, wisely, established their institutions upon the tried models of the West. It was not a matter of adapting or modifying. China gave in that sphere what she gives in the realm of primary education—love of learning and her own embodiments of school ideas. And upon these, not as concrete examples, but as a broad moral and intellectual basis, were the colleges erected. And in the same way should a system of primary and intermediary education be established. And no more account should be taken of native prejudices or native precedents in the one case than in the other. It is not a wise course to attempt to allay prejudice by adopting a defective system, but, while introducing a system known to be good, to win the confidence of the people by a spirit of consideration and sympathy and the manifestation of a real interest in their welfare. In the long run the new but true principle will be seen even by them to have been established to their own advantage.

PROGRESS AND PRESENT STATUS.

So far, I think, it cannot be said that much progress has been made toward the solution of the primary education problem. Most of the time and talents of missionary educators (who constitute the bulk of the educators in China) has been taken up with boarding-schools and colleges. There need be no criticism on this. It was the logical order, and in a sense inevitable. Primary education, however, requires for its establishment upon a satisfactory basis the same educational talents, the same enthusiasm, the same high purpose, and the same patient devotion to high ideals. We need the same administrative ability and an organizing and co-ordinating power here as in the other departments of education. The time has probably come when the missions and the home Boards might very properly devote more time to the subject.

But while broadly speaking the subject has not had the deserved attention, except theoretically perhaps, still progress is discernible. Especially in the matter of text-books and course of study, there are signs of advancement. It is an encouraging sign to see the native teachers grappling with this feature of primary education. And the results already achieved seem to bear out the view that ere long the best Chinese teachers will, if properly encouraged, provide a fairly satisfactory list of readers, as well as science primers and religious text-books.

Also, an encouraging feature is noted in the desire to hold conferences for the promotion of day-school interests. And to a very slight extent the principle of self-support, or self-operation, has been introduced.

But the most assuring fact is the awakening that seems to be taking place among the foreign educators themselves. We are just beginning to realize the importance, feasibility, and timeliness of an earnest attempt to get laid the foundations of a scientific system of primary schools in China, so that while past progress in this field has not been great, we may expect considerable advancement in the near future.

GENERAL SUGGESTIONS.

1. My first suggestion is that conferences on day-schools be held. By this means local knowledge and experience will be focused, plans can be compared, obsolete methods be eliminated, and new ideas gradually introduced. We know in Shanghai, by experience, the beneficial results of such a conference. In our conference last year the attendance and interest were all that could be desired. The open-mindedness and mental grasp of many of the Chinese teachers were a kind of surprise to some of us. The two subjects dealt with were "Discipline," and "Christianity in the Day-schools." It was found that the teachers still adhered to the ancient and venerable doctrine of corporal punishment, and yet some of them proposed that a trial be made. Some were to abolish corporal punishment, others were to continue it. At the next conference results were to be compared. And although we may smile at the suggestion, there is a good deal of wisdom underlying it. Experimentation is a scientific principle. And why should they accept without question or test our conclusions?

Another result of such conferences will be to impart deserved dignity and importance to the subject of primary education.

Another result will be that the principle of emulation will be put in force among the teachers, and this healthy rivalry can but redound to the advantage of the work.

And then there will gradually be accumulated a fund of information from all over the empire which, when co-ordinated, will provide the basis for a broad and comprehensive treatment of the whole subject.

2. I should also like to urge attempts at self-propagation or native initiative. By this I do not mean simply that we secure sufficient tuition to vindicate the principle of self-support, but that young men be assisted and encouraged to open schools on their own account. My experience in this direction has been short but satisfactory. We have had two schools opened on this plan. I, representing the Mission, permitted the use of my name as patron of the school. I had the determination of the course of study, supplied Christian text books, and periodically examined the students. The Mission had no financial responsibility whatever. The first of these schools has been operated for about two years, apparently to the satisfaction of all parties. The second school was closed on account of the teacher leaving town.

Both these teachers taught English. In this way their rates of tuition were high enough to give them a good support.

Still we expect the Chinese to eventually operate their own system, and the sooner they begin the better. And if Christian young men (and women too) establish the precedents by opening schools on proper models and with a Christian atmosphere, it will be a great gain to the cause of Christian civilization. One point to be kept constantly in mind in these cases, is that there is to be no imitation of the old-fashioned Chinese day-school, but have the teachers feel that they are engaged in the arduous but heroic task of putting into practice new ideals, which are gradually to win their way on their merits, and finally to assist in 'renovating the empire.'

3. I should like to raise the question of normal schools in China. These seem to be necessary in Western lands in order to meet the demands for teachers for an extended system of education. Is it not time that this subject was taken up by the Association? Cannot some of the Mission Boards co-operate in establishing such a school? Let it be located in some central place. Let each mission have charge of some department or departments, furnish part of the faculty and share the expenses. If there was one each for North, Central and South China all the better. Or if any one mission would undertake the task it might have some advantages. But perhaps the first step will be for this Association to bring the matter before the educators of the country, first for discussion, and later, perhaps, for action.

4. Another suggestion is that the educators of China give more attention to primary education. The time has come for this. We have, very properly, given our time heretofore to higher schools. It can scarcely be said that the solution of the problem of primary education has as yet been seriously and fully attempted. It is true of course that much of the work done in boarding and other schools is essentially primary. But this scarcely touches the question of a primary system of education.

And here I would suggest that the great aim should be, not so much to set up a very large number of day-schools as to supply models. I should like to see some public-spirited person offer prizes for the best models of day-schools. I mean of course model schools, not simply the plans for such.

And of course the grappling with the primary educational problem means more workers, and as far as possible persons specially prepared for and sent to do this work.

In connection with the proposition that the Association give greater attention to this subject, is this suggestion: that any committees making representations to the Chinese government on the subject of education be asked to remember the proportionate emphasis to be placed upon the various departments from the primary to the highest. The importance of this will appear when we remember that while the Chinese are, at least in a measure, convinced that they must establish colleges and are making some attempts in this direction, they, in the matter of day-schools, have

apparently no other idea than that the ancient voluntary and haphazard methods are to be perpetuated.

Another consideration which you will not fail to appreciate is that the Christian constituencies are growing, and we will fail in our duty to the rising generation of young people of Christian and allied families if we do not soon devise a more satisfactory system of primary education for them. This argument grows stronger year by year and the demand more urgent.

Again, much disappointment has been felt at the unsatisfactory character of many—perhaps a majority—of the graduates of mission schools in matters of great moment, particularly in their devotion to high ideals in the face of tempting financial offers. May it not be that we shall not see these strong moral characters sent out from our colleges until we are able to begin with the primary pupil and mould his character through its most impressionable years. The formation of character begins early, and perhaps we have not realized that the characters of our students have received indelible impressions for many years before they came under our influence. As far as education has to do with the production of moral heroes, it should at least have the control of the child, out of which such heroes are to be made. I am inclined to believe that those great, strong, mental and moral giants which we long to see arise in the church in China will only appear as the product of a Christian environment and training, beginning with the parents themselves, and continued unbroken through all the years to full maturity.

SPECIFIC SUGGESTIONS.

1. Have a good, well-ventilated and lighted school-room. Have the room supplied with substantial furniture and with maps, charts and blackboard.
2. Keep the school-room, the students, and the teacher clean. You cannot preach nor enforce godliness, except upon a basis of cleanliness. The sanitary results and the added cheerfulness amply repay all trouble.
3. Use the most modern text-books and the most approved methods. There will be opposition to these. The beginnings are harder, but later results more satisfactory.
4. Employ Christian teachers. Get the best. Pay a living wage.
5. Do not have too many pupils in one room.
6. Always give Christian children and the children of Christians the preference.
7. See that the classics do not usurp the place in the school. There are better primary text-books than the Analects or Mencius. Some advocate the banishment of the Classics from the day-school. This may be too radical. But as taught by the Chinese they have no place in a scientifically conducted primary school.
8. Give a strong religious tone to the school. Make prayer and the study of the Bible prominent. Make the other features of the school so attractive that they will evercome the objections of the parents to religious instruction.

9. Give every possible encouragement to the study of English to boys and to girls of good family only.

10. Modify the Chinese ideas of discipline. The amount of corporal punishment may be much curtailed to the advantage of both pupil and teacher.

11. As soon as a system of Romanization has been adopted it should find a place in the primary school, and especially in girls' schools.

12. Exact liberal tuition. Let them pay for what they receive, both for their own sakes and for ours. There is always the danger that gratuities will weaken the characters of the recipients.

13. All day-schools require careful and regular foreign supervision.

Proposed United Colleges in Shantung.

BASIS OF UNION BETWEEN ENGLISH BAPTIST AND AMERICAN
PRESBYTERIAN MISSIONS.

Recommendations of sub-committee, consisting of Messrs. Whitewright, Bruce, Nickalls, and Burt, of the E. B. M., and Messrs. Bergen, Chalfant, and Dr. Neal, of the A. P. M., meeting in Ching-chou-fu, June 13, 1902, and passed unanimously by the English Baptist Mission.

I. That we unite in three colleges, viz., an arts college at Wehsien, a theological college at Ching-chou-fu, and a medical college, the location and conduct of which shall be determined hereafter.

II. AIM AND POLICY.

1. That the aim and policy of the arts college be to give a liberal education of a distinctively Christian character to young men of Christian families.

2. (a). That the aim and policy of the theological college be to provide theological training for pastors and evangelists.

(b). That for those who need it there be a course of study preparatory to the theological course.

(c). That each Mission reserves to itself the right of carrying on at its own institutions courses for lay preachers and village school masters.

III. MANAGEMENT.

That the colleges be under the management of one Board of Directors, elected by the two Missions and responsible to them, and under the ultimate control of the Home societies.

IV. CONSTITUTION OF BOARD OF DIRECTORS.

That the Board consist of six Directors, of whom three shall be appointed by each Mission to serve for three years, one from each Mission to retire annually and his place to be refilled.

(In the first election of Directors, one shall be elected for one year, one for two years, and one for three years by each Mission.)

The faculty shall have the privilege of attending the ordinary meetings of the Board of Directors for purposes of consultation, but without voting power.

V. FUNCTIONS OF BOARD OF DIRECTORS.

1. That the Board meet at least once a year (expenses being paid) to transact business, and that full reports be presented to each Mission.
2. That the Board recommend appointments to the teaching staff, including presidents and vice-presidents; such recommendations to be endorsed by the two Missions.
3. That the Board consider and decide on the arrangements for the course of study, submitted by the faculty, reporting all such actions to the Missions.

VI. FACULTY.

1. That as far as possible the two Missions be equally represented on the teaching staff of each college.
2. That the teaching staff of the arts college consist of at least four men.
3. That the teaching staff of the theological college consist of at least two men.

VII. OWNERSHIP OF COLLEGE PROPERTY.

That the college plant at Wei-hsien remain the property of the Presbyterian Mission, and the college plant at Ching-chou-fu the property of the Baptist Mission, and that all the cost of repairs and upkeep be borne by the owners of property.

VIII. FINANCE.

1. That the Baptist members of the staff of Wei-hsien pay rent for the houses provided for their residence by the Presbyterian Mission and that the Presbyterian member of the staff at Ching-chou-fu pay rent for the house provided for his residence by the Baptist Mission.
2. That the current expenses of each institution be shared by each Mission according to the number of students sent by that Mission.
3. That we heartily approve the principle of self-support, and urge the Board of Directors to develop it as far as possible.

IX. DENOMINATIONAL TEACHING.

That the denominational instruction on the subjects of Church government and baptism be separately provided for by the respective Missions.

Notes.

WE have received from the Commercial Press an interesting series of six books for teaching Chinese according to the new method. The Chinese name is 繪圖文學初階. These "Chinese Primers" are nicely printed and illustrated, and we are pleased to recommend them to the attention of our school teachers. The first four are ten cents each and the last two books are fifteen cents each.

We thank Dr. Neal for sending us the plan of Proposed United Colleges in Shantung. This is one of the good things which have come out of the Boxer movement. A union of different missions in educational work will no doubt tend to closer union in other directions.

We have to thank Rev. Frank Garrett, of Nanking, for a book entitled 正音新纂. It is a very interesting book, prepared by Mr. Ma Chin-hao, a teacher long connected with foreigners in Nanking, and its object is to teach the proper pronunciation of Nankinese by a carefully arranged system of spelling with Chinese characters. It is highly commended in a preface by Revs. F. E. Meigs and Chas. Leaman. Mr. Ma gives the sound values of fifty-four "letters" containing twenty initials and thirty-four finals, indicating the position of the organs of speech and manner of sounding each letter. He then goes on to spell the 307 other syllables used in Nankinese. Such books as this deserve encouragement. They will help to prepare the way for phonetic writing and uniformity and distinctness in pronunciation.

We have received the first volume of *Object Lessons* (物理引蒙) by Mr. Zia Hong-lai, a teacher in the Anglo-Chinese College, Shanghai. "This book represents an effort to produce a school book in Chinese similar to those used in schools of the West for teaching young pupils by means of object lessons, nature studies, familiar science, etc." Common every-day objects are taken, and the pupil is encouraged by questions and illustrations to think for himself and become interested in the study of nature and nature's laws. This book deserves to meet with encouragement, both on account of its merits and because it is the work of a Chinese teacher who is in this way endeavoring to awaken the minds of his countrymen and assist in the reformation of China. The price of the book is fifteen cents for each volume, and it is for sale at the American Presbyterian Mission Press, where it is being published in two handy volumes. The style is Easy Wên-li.

A lady writes:—

"We have Doctor Martin's Physics—Elementary—Keh Wu Ruh Men." It has seven books to the volume. May I ask your advice about using it in the girls' school here? It contains a good deal more than the *ideal* science primers for our girls' school should contain. We have not time in the course to give them *all* of this, nor does it seem to me quite advisable.

"Will you recommend some better book, if there is one. I mean one better adapted to our girls' school work.

"How shall I find out what has been done in *normal* training for teachers in China, and what helpful books there are translated for such work?"

Correspondence.

A GOOD SUGGESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Now that Bro. Ohlinger has had his "growl" in your issue of April, I'd like to have mine; but as not so much has been said on this other subject, perhaps I'd better explain and then make a request, instead of entering a complaint. It may not matter so much to the rest of you, but to us here in the south it is often very annoying not to be able to "guess" from the advertisement of a new publication whether the book or pamphlet is printed in Mandarin, Easy Wên-li or High Wên-li, or, may be, in Shanghai Colloquial. Often I am interested in a new book from reading the advertisement, but because of the lack of two or three words I do not send for it, for I cannot tell whether I can make use of it in my school or not.

It surely would add but little to the cost of the advertisement to state in what kind of Chinese a work is printed. I know this is often done, but if it were *invariably* done, I, for one, would be very grateful, and my bills at the Presbyterian Mission Press would be larger.

Yours sincerely,

(Miss) CARRIE I. JEWELL.

M. E. Mission, Foochow.

THE MISUSE OF THE MISSIONARY'S
NAME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I see Mr. Arnold Foster has been calling attention in the daily press to the way in which people are making use of the

foreigner's name to oppress others; and he has by no means understated the gravity of the situation. The matter has been several times mentioned in the RECORDER, but so long as there are two (and perhaps more) minds amongst the missionaries themselves, very little effective action can be taken to put a stop to it.

The very first point on which we have to decide is one on which we already differ, viz., when a man comes to you complaining that some one is oppressing, or seeking to oppress him, in your name or that of the church over which you preside, are you going to take any action whatever (beyond informing the complainant that the use of your name is unwarranted); firstly, if the man complained of is a member or enquirer (of your own or any other church); secondly, if he is a heathen?

The evil will have to go on growing until missionaries see plainly that simply to check the man in one particular attempt is absolutely inadequate to prevent him making, and succeeding in, similar attempts in other quarters; taking the risk of your not becoming acquainted with such further attempts, and secure of immunity from punishment even if you should.

When we are brought to see clearly that these men, whether Christians, enquirers, or heathen, both for their own sake and as a deterrent to others, ought to be punished, we have then to consider how and by whom the punishment should be inflicted. Here again a difference of opinion arises: some holding that Christians or enquirers alone should be punished, and that by way of church discipline only; others that all alike should

be punished, and that by the magistrate. Some will shudder at the mere thought of a Christian, perhaps even one's own right hand in the way of teacher or preacher (*for some of the worst offenders are amongst these very men*) being handed over to the tender mercies of a Chinese Yamên; but let me ask such, Does not the thought of the immense injury these men are doing to the name of Christ and His gospel—causing it to be “blasphemed amongst the heathen”—rather make you shudder? Let me suggest to such whether we have not a plain guide for our conduct in such cases in the following Scriptures: “The powers that be are ordained of God.” “He is the minister of God.” “A revenger to execute wrath.” “For the punishment of evil doers.” Apply this to our own case. The power and the duty of punishing evil doers is entrusted by God to the Chinese magistrate. How can we dare to arrogate to ourselves what

God has entrusted to others? And though as a rule there is a great deal of bribery and a very little, if any, justice in most Chinese Yamêns, is it too extravagant to hope that in these particular cases, knowing the eyes of the foreigner are watching closely, some approach at least to justice would be found in the magistrate's decision?

Whether or no that would be so, I submit that with the above quoted plain and simple Scriptures for our guide we can do nothing else (once persuaded that these men ought to be punished) than to inform the magistrate of the complaints against them, whether they be pastor, preacher, teacher, member, or enquirer, or heathen—and request him, according to the power and authority entrusted to him by God, to investigate the complaint, and, if found true, punish the guilty as he shall deserve.

I am,

Your obedient servant in Christ,
CHAS. E. CORNFORD.

Our Book Table.

The Commercial Press English and Chinese Pronouncing Dictionary. Printed at the Commercial Press, Shanghai, and for sale at the Presbyterian Mission Press. Price, \$7.50.

This is a work of 1,835 pages in the Dictionary proper, to which are added Appendices containing List of Familiar Phrases, etc., in Latin, French and Italian; List of Abbreviations; Arbitrary Signs used in writing and printing, and a List of Geographical Names. It was an ambitious undertaking of the Commercial Press to try and get out a Dictionary of this kind, but, considering all the limitations under which they must have labored, the work has been remarkably well done. We know of nothing so far to compare with it, and

question if anything is found to supersede it for some years to come. We understand the first edition was nearly all sold as soon as printed, but fortunately plates have been made so that new editions can be easily produced. The letterpress is clear and the definitions good, and there are many well executed illustrations.

繪圖文學初階. A series of Chinese Primers in 6 vols. 70 cents. Published by the Commercial Press Book Depot, U 41 Peking Road, Shanghai.

We have just received from the Commercial Press this set of Primers, which they have issued in order to meet the steadily increasing demand to teach the “new

method." We appreciate the earnest efforts of this firm, which is doing so much in the way of supplying the large demand for good books. Unless, however, a book is truly superior in every way, it seems somewhat to be regretted that it is put upon the market. It is most important that lessons of this nature gradually increase in difficulty and the child who studies them be led up the hill of learning by easy degrees. We fear the first volume is somewhat difficult for the child who is to begin with these Primers. There is, however, much useful information in these little books, and we hope many teachers and pupils will obtain it.

Five Addresses delivered at Meeting of Educational Association at Shanghai, 21st-23rd May, 1902. Printed at the Shanghai Mercury, Limited.

These are :—

The Educational Outlook in China. By Rev. John C. Ferguson.

Public Education in Japan and Its Lessons for China. By Mr. R. E. Lewis.

The Relation of the Foreign Community to the Education of the Chinese. By Mr. C. S. Addis.

Christian Education in Relation to Educational Reform in China. By Dr. D. Z. Sheffield.

Industrial Education in China. By Rev. Wm. N. Brewster.

The names of these speakers alone suggest that their addresses are replete with sound thought and valuable suggestions, which will greatly benefit all readers.

The Young Men of India. April, 1902. Vol. 13, No. 4. Published by the Indian National Council, Young Men's Christian Associations. 86 College Street, Calcutta.

The Table of Contents of this Magazine shows much that will be of real benefit in uplifting young men, and the news from different

centres is most encouraging. We quote what is said about the work in China:—

"Writing of the Y. M. C. A. conference held at Peking, China, during Mr. John R. Mott's visit there a correspondent said of those in attendance: "Many bore on their bodies 'the marks of Jesus Christ.' Their frightful experience had left them dazed, benumbed, heart-broken, rent asunder and discouraged. Mr. Mott was asked to bring a special message for this time of special need. It was a great honour to our movement to come with the first messages from without to the martyr church."

A part of one of Mr. Mott's excellent addresses is given in this number and much miscellaneous reading. Missionaries will look forward to the time when a Magazine of this kind will be published in English. *China's Young Men* is already issued in Chinese; but would not the Association do well to publish an English paper as well?

British and Foreign Bible Society. Hongkong Committee. Report for the Year 1901.

The Report says :—

"Concerning the sales at the depôt we are sorry to have to report a decrease compared with last year, but this decrease is more apparent than real, as several orders from Hainan and elsewhere have been sent to the Head Office in Shanghai instead of to Hongkong as in previous years.

"Notwithstanding the apparent decrease in the figures for 1901 we can be as thankful as we have been in former years for the work that has been done, and continue this work with renewed zeal, trusting that God will fulfil the promise that His Word shall not return to Him void."

Religious Tract Society. Hongkong Committee. Report for 1901.

"The work of producing and distributing Christian literature in China is one that will develop more largely in the future, owing to the

increasing appreciation of books which embody the learning and knowledge of the cultured Western nations.

"We see indications everywhere that the demand for literature is growing. The rate of production is growing rapidly, the number of issues is constantly increasing. One missionary residing at the capital of Kwangsi recently sold out his entire stock of books in the course of a few days, receiving in payment about \$50."

Bible, Book, and Tract Dépôt, Hongkong. Report of the Committee for 1902, together with Reports of the British and Foreign Bible Society's and Religious Tract Society's Committee. *China Mail Office.*

The following statement will show how important was the work of the dépôt during the year 1901. There were sold :—

R. T. S. and other	
English publications ...	\$1,464.82
B. and F. B. S. publications ...	700.14
R. T. S. Chinese publications ...	699.35
Total	\$2,864.31

Hupei Missionary Association Directory. Published May, 1902, at the N. B. S. S. Mission Press, Hankow.

This Directory has been compiled in order to enable missionaries in Hupei to have, in convenient form, the names (English and Chinese) of all their fellow-missionaries in the province. The names of the missionaries have been arranged under their stations. Fourteen missionary societies are represented in Hupei.

It is a useful little book, and if its plan were followed by the missionaries of other provinces much good would be accomplished. It is compiled by Rev. Charles Robertson, Hankow.

S. I. W.

基督之聖神. The Spirit of Christ. Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church. A Day by Day Study for One Month, by Rev. Andrew Murray. Translated by Rev. Donald MacGillivray, with six chapters from Cumming, Gordon, and Moule, instead of the most abstruse parts of the book. Shanghai : Society for the Diffusion of Christian and General Knowledge Among the Chinese. 1902.

In giving this well known work of the South African pastor to the Chinese Christians Mr. MacGillivray is making a distinct and valuable contribution to their literature of the inner Christian life. This department of books for devotional reading might well be enriched with twenty-five works of a similar character, for it has received less attention from missionary translators than any other. The chapters, as in the original, are brief, condensed, comprehensive, and abounding in citations of Scripture. Such themes are discussed as the Holy Spirit and the New Heart, the Baptism of the Holy Spirit, the Holy Spirit and Scripture, the Holy Spirit glorifies Christ, the Spirit of Power, the Silent Influence of the Spirit, the Temple of the Spirit, the Filling of the Spirit. Each discussion is followed by a short prayer, in which its thoughts are appropriated and breathed upward in holy aspirations.

The style is simple *Wén-li*, intelligible to all who can read *Wén-li*, and the letter press is clear and attractive.

The book will be a revelation to many a pastor, church-leader, and educated Christian of the wonders that lie hidden in the Word. It will introduce the Holy Spirit as a living person to many to whom He has hitherto been but a vague influence. It will emphasize to some, perhaps disheartened ones, the source of power, and, if its thoughtful reading and rereading (for, as the translator intimates in his preface, it is not a book to be read

without reflection), should be the silent source of a heaven born revival here and there, how well repaid both translator and readers would be.

J. W. L.

The Lore of Cathay, or the Intellect of China, by W. A. P. Martin, D.D., LL.D., late President of the Imperial University, author of "A Cycle of Cathay," "The Siege of Peking," etc., etc. Illustrated. \$2.50. Fleming H. Revell Company, New York, Chicago, Toronto, 1901.

Few books that have been issued on China during the past two years deserve the same consideration as "The Lore of Cathay." It contains the cream of the product of Dr. Martin's pen for a period of more than forty years. Much of it has appeared twice before and has thus demonstrated its right to a permanent existence. It has thus gone through three transmissions, each time preserving only

the best of what it contained in its former existence, and thus, to mix our figure, it comes forth its own grandchild, endowed with triple strength.

Every page of the book mirrors the author's scholarship; his poetic instinct is shown not only in his translations, but in the multitude of similes and metaphors throughout all his prose writings; the fact that he has produced standard works in the two great world languages, is sufficient proof of his literary ability; and in addition he is a philosopher, statesman, teacher, and a man of sound, practical common sense, which cannot be said of all scholars.

The book is divided into five parts, copiously illustrated, supplied with a carefully prepared index, printed with good type, on fine paper, and in the latest and most approved style of the printer's art.

I. T. H.

Editorial Comment.

IN our Missionary News department will be found particulars of the sad calamity at Chefoo in which thirteen school boys lost their lives. Our heartfelt sympathies go out to the boys' parents (some of whom were in Europe or in the interior) and to the teachers who have labored so conscientiously and ably in a most important work that has evoked widespread praise from all interested in educational work, and the warm thanks of many parents who necessarily had to part with their children during their more advanced school days. We feel sure that this sad event will not seriously injure a school

which has done so much for the physical, mental, and spiritual growth of the foreign children in the East.

* * *

THE work of the Church Missionary Society in Uganda, Africa, is in many respects one of the most remarkable in the annals of missionary work in any country. Truly in this is being fulfilled the prophecy that Ethiopia should stretch out her hands to God. A recent number of the *Missionary Review of the World* quotes from an article by Bishop Tucker, of Uganda, in which occur the following remarkable statements in regard to

the work there: "Then what has that work to tell us as to the equally great principle of self-support? What are the facts? I have already spoken of the two thousand native evangelists at work in that country. These are all maintained by the native church. The same is true of the twenty-seven native clergy. Nor is this all. The churches and schools in the country—some seven hundred in number—are built, repaired, and maintained by the natives themselves. In one word, the whole work of the native church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one half-penny of English money is employed in its maintenance."

* * *

"WHAT is the secret of this most desirable state of things? Two things from the beginning have been kept steadily in view: first, the necessity of bringing home to the minds of the converts a sense not merely of the duty and responsibility, but also of the privilege of giving to the support of their own church; and, secondly, the setting one's face 'like a flint' against the employment by the missionaries of European funds in the work of the native church. It is so easy to appeal to wealthy and generous friends at home for ten or fifteen pounds for the support of a Bible woman or a native evangelist and so difficult to continue in the work of inculcating by slow degrees the responsibility and privilege of giving. But here again self-denial must come in, and the temptation to appeal to loving friends at home must be resisted at all costs."

OF course not all mission fields are like Uganda. Conditions differ very widely. Uganda is a tropical country, where it costs almost nothing to live, and where Christianity has taken such a hold that even "the powers that be" favor it and many high in office are members of the church. It is idle almost to institute comparisons between such a country and China. Nevertheless principles remain the same everywhere, and doubtless we in China may take a valuable lesson from the manner in which the work in Uganda has been conducted. What was impossible a few years or a generation ago, may be possible now, and a wise modification of what has been done in other lands may be most helpful here in China, even in cases where complete adoption may not be practical.

* * *

It is said that a little girl, wise beyond her years, once listened attentively to an eloquent divine who took the seventeenth chapter of John's Gospel as his text and endeavored to show that the many ecclesiastical divisions of Christendom are a blessing for which we should be devoutly thankful, rather than an evil to be deplored. After spending some time in silent meditation, she said to her mother: "Mamma, if the Lord Jesus meant what that minister said, why didn't He say what He meant?" We confess to considerable sympathy with this little girl. Unity in spirit without union in organization is no doubt better than union of organization without unity in spirit, and the recognition of this truth leads us to look with

charity, if not with approval, at the many ecclesiastical divisions of the visible church; but after all we must admit that unity of heart leads on to a union that is apparent to the world and is not necessarily hidden in the heart's recesses. A marriage without mutual sympathy and love is sad indeed, but when there are "two souls with but a single thought" and "two hearts that beat as one," the difficulties in the way of a marriage are easily overcome, and there is general rejoicing among friends at the happy consummation.

We are led to these reflections by reading Dr. Sheffield's address on the "Present Educational Status in North China," in which he tells of the plan of union in educational work agreed upon by four missions working in Chihli, and this is followed (see page 417) by a plan to unite the higher educational institutions of Shantung carried on by the American Presbyterians and English Baptists. Here we are given the details of plans for united work by several denominations which in the home land are supposed to differ widely in points of doctrine and church government as well as in modes of worship; and then, too, there is the further difficulty of difference in nationality. But these brethren have been laboring side by side for many years in Chihli and Shantung. They have learned during these years to have that mutual sympathy and love that makes easy a large degree of union in organization, and this organization is not a mechanical or formal thing, but represents unity of heart and

aim. We believe that the blessing of God will attend such practical manifestations of the essential unity of the different missions represented. We rejoice with them in this important movement and trust to hear of similar unions in other parts of China.

WE would draw the attention of our readers to the Imperial decree, printed in our Diary of Events, practically appointing Dr. Timothy Richard to be adviser to the Foreign Office in Protestant church matters. Through the mistranslation or misunderstanding of the manner in which Dr. Richard is referred to, and to avoid any possible misconception, we are glad to be able to mention how the matter came about. Some few months ago the Throne commanded the Chinese Foreign Office to consult with Bishop Favier in regard to Regulations to bring about a better understanding between Christians and non-Christians. In June, when Dr. Richard was in Peking, the Chinese Foreign Office asked him to give them the benefit of his advice in regard to the same Regulations. He replied that he had no objection as a private individual to do so, but there was a committee of six Protestant missionaries appointed by the Missionary Conference of 1890 to represent the Protestant body before the Chinese government, and it would be necessary to consult these. Their names are: Drs. Ashmore, John, Blodget, Allen, Wherry, and Richard. Besides, inasmuch as an Edict was put out commanding consultation with the Roman Catholics there ought to

be an Edict to consult the Protestants. The result was the Imperial Edict, a correct translation of which we give in our Diary of Events. The appointment could not have fallen on a man more loved or more modest; and in spite of some apparent misunderstanding of the state of affairs by the Foreign Office, we trust Dr. Richard will be able to do much to remove misunderstanding and prevent difficulties between the Chinese government and the Protestant church.

* * *

It was a great pleasure to welcome back Dr. Richard from his long journeyings and many labors in connection, mainly, with the establishment of Shansi University. We are glad to hear of the reception he had from the officials wherever he went, in Chihli and Shansi. Considering the progress made in the work with which he is specially identified it may be well to note what has been done in the matter of starting universities of Western learning. The new education in China originated from the proposition made by the Protestant missionaries of Shansi that, as one of the settlements of the terrible massacres in that province in 1900, a university be established to teach Western learning, and fifty thousand Taels per annum be devoted to it. This proposal was made in June, 1901, and the two Chinese Plenipotentiaries approved of it.

* * *

Two months after this, an Edict was issued for establishing

a university in each of the eighteen provinces. In the autumn the young and progressive governor of Shantung, Yuen Shih-k'ai, promptly opened the Shantung University, asking Dr. Hayes to be Principal. After being promoted to be the Viceroy of Chihli, Yuen opened a university in that province in May of this year with Dr. Tenney as Principal. The University of Shansi, though first conceived, was, owing to unavoidable delays, only opened in June, with Rev. Moir Duncan, M.A., as Principal. It begins with a larger foreign staff of professors and better equipment of apparatus than any of the others.

* * *

A UNIQUE feature is that only those who have completed their Chinese education and have the Sui-tsai (Chinese B.A.) degree are admitted to the Foreign Department. In this way instead of the immemorial custom of teaching Chinese learning one half of the time and Western learning the other half, it is hoped that the students who take six years to complete their course of Western studies will be better educated than those who formerly spent twelve years in their course of mixed studies. Besides the above it is interesting to learn that several other provinces are raising Tls. 50,000 per annum (more or less) for the establishment of universities of Western learning in their respective provinces, and that the northern provinces, where the Boxers made the greatest havoc in 1900, are taking the lead.

Missionary News.

Rev. D. T. Robertson, writing from Ashiho, a rising city on the Russian railway, says: "Have you been noticing the peculiar effect that the persecution has had on our Manchurian church? We have lost heavily in numbers in some districts. But we have gained in a more devout spirit in those left to us; and the particular proof of it is that the Sunday keeping question is being seriously considered and numbers everywhere enrolling themselves as thorough observers of the Sabbath. By an overwhelming majority Presbytery this year resolved that in future all elect elders must promise to thoroughly observe the Sabbath. Beyond this the Presbytery did much to explain Sabbath keeping (we have adopted the verbal form of shou¹ chu³ jih 守主日) and to encourage members in taking advantage of the day."

Sad Calamity in C. I. M.

Boys' School, Chefoo.

The unprecedented calamity that befell the China Inland Mission Boys' School at Chefoo in the early part of this month has caused deep and universal sorrow. That thirteen healthy boys should be cut down so suddenly and tragically has come as a great shock.

It appears that the ice chest in use at the School is divided into two compartments, a higher and lower; the food is kept cool by ice in a tube running down the centre of the chest through both compartments. On Saturday, 5th, five chicken pies were made for Sunday; three being placed in the lower compartment and two in the upper. Sunday was a very hot day, and this would account for the speedy turning of the pies not thoroughly protected by ice. Both masters and boys ate of the

pies at the various tables, but only those who ate of the two pies placed in the upper part of the ice chest, it is assumed, were stricken down. The first victim was Gershom Broomhall, who died within four hours of becoming ill. From thence on it was a scene of death, the following boys dying, though not with the suddenness of Broomhall:—

Gershom Broomhall,	Stewart Kay,
Norman Gray Owen,	Howard Fishe,
Hugh Gray Owen,	Herbert Parry,
Ellsworth Fitch,	Marit Sandstedt,
Nicholas Gray,	Claude Hartwell,
Norman Whitfield,	F. W. H. Momsen.
Cyril Molloy.	

Of missionaries' children, Broomhall, Norman and Hugh Gray Owen, Kay, Fishe and Parry were sons of members of the C. I. M., Fitch of the Northern Presbyterian and Hartwell of the Southern Baptist. N. Whitfield was the son of Mrs. Whitfield, of the Mission Press bookroom. Frank Parry and Cyril Newcomb were also seriously ill, but have since recovered.

Everything possible was done for the sufferers. Trained nurses and doctors from the American men-of-war in harbour, including Dr. Guest of the *New Orleans*, an expert in microscopic examinations, and his staff, willingly gave their help.

It was generally agreed by the Chefoo doctors that death resulted from ptomaine poisoning, but the Shanghai experts, who examined the viscera of one of the deceased, judge it to have been cholera.

To the bereaved parents and families we would extend our most heartfelt sympathy, and also to the teachers in the Chefoo School.

Wesleyan Mission Men's Hospital, Hankow.

On Friday, 6th June, the Wesleyan Mission premises were gay with bunting in honour of the

opening of a new wing to the men's hospital. The original building was opened in 1899 under the supervision and direction of Dr. S. R. Hodge, and since then has been eminently useful in the alleviating of suffering, and also a splendid object-lesson in the real altruism of Christianity. Thousands of patients from all parts of this empire have received untold benefit, and the desire to extend the hospital's usefulness has resulted in the erection of two splendid wards, an anæsthetic room, and a fine operating room. Three or four years ago the medical staff was increased in the person of Dr. R. T. Booth.

At 5.30 the company, including Chinese officials, gathered in the

hospital chapel for the initial ceremony. After singing Charles Kingsley's beautiful hymn, Bishop Ingle, of Hankow, offered an appropriate and comprehensive prayer in English, after which the Rev. Arnold Foster, of Wuchang, led the assembly in prayer in Chinese.

The company then adjourned to the newly-erected building. As H. B. M. Consul, owing to slight indisposition, was unable to be present, Mrs. Fraser very gracefully performed the ceremony of opening the door and declaring the new building open. The company then inspected the wards and other rooms and manifested interest in the various appliances which they contained.

Diary of Events in the Far East.

June 1st.—The German railway was opened to Wei-hsien. The first train arrived from Tsing-tao at five o'clock p.m., bedecked with flags and garlands, and carrying as passengers some seventy Germans and the local magistrates of several counties. The Wei-hsien officials, civil and military, took part in the festivities. Speeches were made and a specially prepared hymn in German was sung in chorus.

4th.—Erection of a memorial stone to the Christian martyrs outside the governor's yamen in Tai-yuan-fu. The stone, which is of a good size was, alas! so crowded with names that there was but room for the briefest inscription to the effect that this memorial stone was erected "in memory of the Christian missionaries who laid down their lives in Tai-yuan-fu in July, 1900," while in Chinese it was stated that they had sacrificed their lives for religion. The names of the thirty-three sufferers were engraved both in English and Chinese on the stone. Opposite the stone a small pavilion had been erected, and here H. E. Shen Taotai, the Chihfu, and the Chihhsien, with other officials, received the missionaries and the professors of the new University, including Dr. Richard. The streets were lined with a company of the military police, and the ceremony consisted of a brief oration on the part of H. E. Shen Taotai to the effect that the governor greatly regretted the massacre, and at the order

of the Throne this stone had been erected; that although dead these missionaries would be held in continual honour and that officials and people greatly appreciated the generous forbearance of the Christian church.—Ex. from *N.-C. D. N.*

7th.—Departure for Japan of eight young Chinese lady students, under the chaperonage of a Madame Wu, the wife of a Chinese M.A., Mr. Wu Chih-hui, a native of Wusieh, who also accompanies the party. These eight young ladies are to undergo a course of three or four years' education in Japan. This is a decided step in advance for China; all the young ladies belong to distinguished families amongst the gentry and literati of this province.

14th.—The Osaka Shosen Kaisha's steamers *Kumagawa Maru* and *Kiso-gawa Maru* collided off the Island of Osei, Corea, in a fog on the night of the 11th instant. The *Kumagawa Maru* was sunk in two minutes' time; twenty-eight persons on board of her being lost, including the Rev. H. G. Appenzeller, of the American Methodist Episcopal Mission, Seoul. The only other foreign passenger, Mr. J. F. Bowly, was saved.

June.—On the night of the 18th, or rather early on the morning of the 19th, a fearful tragedy occurred in the bounds of Tze-yang-hsien, distant from that city about 80 li, at a place called "T'ien-ku-ch'iao." At this country place the Methodist Episcopal Church

had a church with forty members and over eighty probationers, most of whom belong to the Wu family. A native preacher named Chu Chen-yuen was stationed there. He was an unmarried, highly-respected man of about fifty years. Some time after midnight of the 18th a band of Boxers swooped down on this church, brutally murdered the preacher, who refused to flee, though he had five minutes' warning from a neighbour who heard the band coming. His body was hacked, and head, hands and feet carried away, the church was burned and eight of the neighbouring farm houses burned, and six other persons killed. Over seventy persons are rendered homeless; nothing like this has ever happened to any Protestant church in the west.

During the next day Boxers came from various quarters and taking refuge in one of the many fortresses or cities of refuge that abound in this part, were able for some days to defy the authorities. Troops were sent from the capital, and on the 20th a battle was fought. The Boxers were driven from this fortress with losses in killed and captives. They have taken refuge in another fortress. The situation is extremely critical.

July, 1902. — Death of thirteen school-

boys in China Inland Mission Boys' School, Chefoo. See Missionary News department for particulars.

July 3rd. — In an Imperial Decree we find the following recognition of Dr. Timothy Richard:—

"We have received a memorial from the Ministry of Foreign Affairs stating that foreigners from the West are divided into two religions, namely, Roman Catholicism and Protestantism. The said Ministry speaks in the highest terms of recommendation of Dr. Timothy Richard, who is at present in Peking and is a representative of the Protestant missions. We know Dr. Richard to be a man of great learning, high attainments and strict sense of justice, qualities we deeply admire and commend. We therefore hereby command the said Ministry of Foreign Affairs to take the scheme the said Ministry has lately drawn up, with the object of making Christians and non-converts to live harmoniously with each other throughout the empire, to Dr. Richard, and consult with him on the matter, with the sincere hope that, with the valuable assistance of that gentleman, the object in view may be arrived at and the masses be able to live at peace with their neighbours the Christians."

Missionary Journal.

BIRTHS.

- At Shasi, June 23rd, the wife of Rev. B. E. RYDEN, S. M. S., of a son.
At Canton, June 27th, the wife of Rev. G. W. MARSHALL, A. P. M., of a son.
At Amoy, July 2nd, the wife of Rev. A. J. HUTCHINSON, L. M. S., of a son (Arthur George).
At Kinkiang, July 4th, the wife of Mr. H. LAMB, of a daughter.
At Kuling, July 7th, the wife of Rev. CHARLES ROBERTSON, L. M. S., Wuchang, of a daughter (Evangeline Joyce).

DEATHS.

[See Missionary News department for account of the deaths at the Chefoo School.]

- At Tong-cheo, June 4th, Miss J. M. HENDER, C. I. M., of hemorrhage.
At Shanghai July 5th, AMELIA, the wife of Rev. D. F. JONES, A. B. S., of Hanyang.
At Wei-hai-wei, July 10th, CHARLES G. ROBERTS, uncom., Wen-teng.
At Shanghai, July 10th, SARAH KERR, M.D., W. U. M., Shanghai.
At Shanghai, July 24th, JEANNE CHARLOTTE, wife of William Joshua HUNNEX.

ARRIVALS.

At SHANGHAI:—

- July 14th, Rev. E. C. and Mrs. SMYTH, E. P. M., Chou-p'ing, from England.
July 26th, Dr. J. W. DAVIS, S. P. M., Soochow; WM. MALCOLM, M.D., wife and three children, C. P. M., Hsin-chow; Mrs. J. GOFORTH, and five children, C. P. M., Chang-teh-fu.

DEPARTURES.

FROM SHANGHAI:—

- July 5th, Miss J. ROSS, C. I. M., for Canada.
July 10th, Miss E. R. COFFEY, M. E. M., for U. S. A.
July 17th, Miss E. A. LINDHOLM, A. P. M., Shanghai; Miss E. BLACK, E. P. M., Swatow, and Miss L. GRAHAM, E. P. M., Amoy, via Siberian Railway, for Europe.
July 19th, Rev. J. F. WILSON, Kiu-kiang, and M. R. CHARLES, M.D., Nanchang, M. E. M., for U. S. A.
July 29th, Mr. D. E. HOSTE, C. I. M., for England, via America.

